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THE BOYS' ROUND TABLE

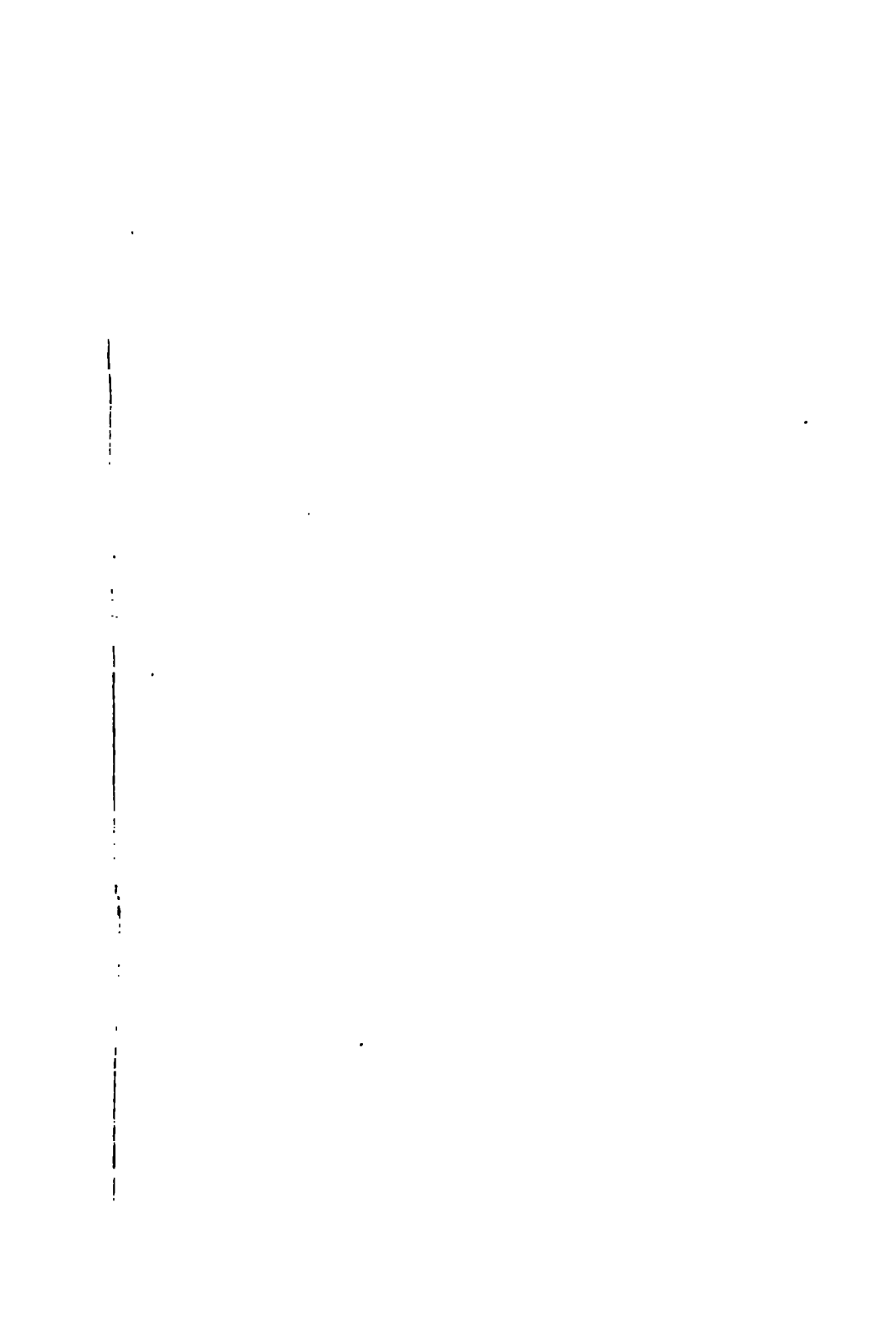
KNIGHTS OF KING ARTHUR

WILLIAM BYRON FORBUSH
FRANK LINCOLN MASSECK

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LELAND STANFORD JUNIOR UNIVERSITY



THE BOYS' ROUND TABLE

A MANUAL OF THE INTERNATIONAL
ORDER OF THE KNIGHTS OF
KING ARTHUR

BY

WILLIAM BYRON FORBUSH
Founder and Mage Merlin

AND

FRANK LINCOLN MASSECK
International King

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Preface

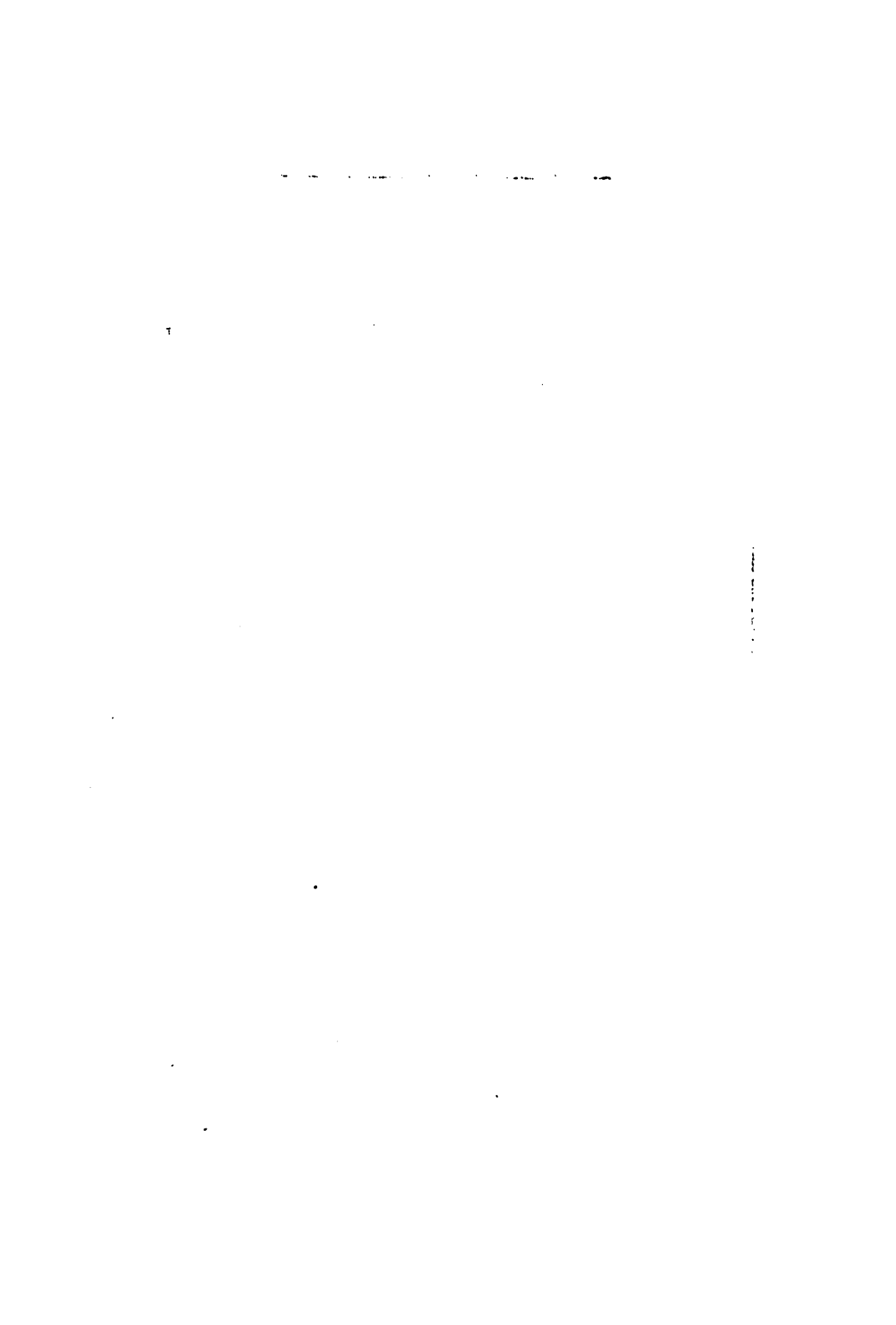
It seems good to signalize the fifteenth anniversary of the largest fraternity of church boys in the world by a new and enlarged edition of its manual of guidance.

The endeavor has been made in this edition to explain fully the great philosophy which the authors believe underlies the attractive and ingenious methods, and which has worked out in many places into a splendid work of character building.

The order has been singularly fortunate in having received the co-operation of many people of consecrated ability. Especially would we mention the Rev. W. E. Hayes, the Rev. F. W. Gibbs, the Rev. E. F. Tallmadge, the Rev. R. M. D. Adams, Miss A. B. Mackintire and Mr. Charles H. McCurdy, who have much enriched the various rituals.

Our readers are asked to note that the actual conduct of the order is in the hands of Mr. Masseck and that all inquiries are to be addressed to him and all apparatus is to be ordered of him.

WILLIAM BYRON FORBUSH,
FRANK LINCOLN MASSECK.



A Message to Boys

BY THE FOUNDER OF THE KNIGHTS OF KING ARTHUR

Fellows! Did you ever wish you were living in the age of chivalry?

To ride out in the sunshine of flashing armor in company with brave adventure-seeking comrades, on noble quests, to dash into the tournament and fight for glory, and then to sit at the great Round Table before the splendid throne of the "Flower of Kings"—those were fine days!

It was a happy thought that about fifteen years ago suggested a partial fulfillment of old King Arthur's prophecy that he would return to the world again, when some sturdy lads, descended from Anglo-Saxon stock, over here in the New England across the sea, founded a new Round Table and called themselves Knights of King Arthur.

They, too, had a king and a Merlin counselor, though not one of "uncounted winters," like the old magician. Beside their throne was a mystic Siege Perilous to which the bravest and best of their number might be elected to sit by his peers. They had swords too, and banners, and they wore the white cross. They promised, as their ancient fathers once did, "to serve their King and their conscience and follow all that makes a man." And this they did in careful imitation of the old orders, beginning as pages dressed in shabby clothes and bearing their humility and the jokes of their superiors as best they could, serving some time as brisk and useful esquires,

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and many of them at last, after thoughtfulness and fasting, receiving the white baldric as belted knights.

Thousands of boys, some of them already young men of achievement, are to-day enrolled in the order. The lists are still open. Even the solitary boy who cannot form a castle may be one of the order and in his own play and work and study take, as the others have, some knightly name as his own and try to ✓ be the finest thing on earth—a Gentle Man. Sometime when there are other thousands added and the new chivalry has had time to find its quest, there will be a chivalrous kingdom of knightly-hearted men in the Great Republic and many wrongs will be righted by the hands of lads who wear a tiny white cross above their hearts.

Do you like the vision?

I like to think of an American Prince arming himself for the battle of life from crown to foot, his greaves buckled on by a sweet-spirited mother, while a watching sister stands near and breathes a gentle prayer. He goes forth with a mind that thinks naught unclean, a heart cheerful for every fate, a body supple and quick and strong, a will masterful but controlled, a soul reverent and watchful. Into the fight he goes. He may be hit hard, but he never turns back, his sword fails, he grasps up one dropped by some craven's hand and wins with it. [For all high causes, for all that sweet womanhood holds holy, for all who are weak and helpless, his colors and his arm are at the front. He must, he will conquer. In the sign for which he fights, victory is sure.]

✓ And then the glorious comradeship of it all! To

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know that the other fellow far away is fighting the same battle and to dare be as brave as he! What is that song I have heard the young knights sing?

“By communion of the banner,
Crimson, white and starry banner,
By the baptism of the banner,
Children of the Flag are we.

By our bright cross-hilted sword-blades,
By our flashing, heaven-bathed sword-blades,
By our circled, comrade sword-blades,
Warriors of the King we be.

Comrades, hail the Cross that leads us,
Comrades, hail the Grail that beckons,
Comrades, hail the War that waits us. ||
Knights of holy chivalry.”

—WM. BYRON FORBUSH



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“Also Merlin made the Round Table, in token of the roundness of the world; for by the Round Table is the world signified by right. For all the world, Christian and heathen, resort unto the Round Table; and when they are chosen to be of the fellowship of the Round Table, they think them more blessed, and more in worship, than if they had gotten half the world. * * * When Merlin had ordained the Round Table, he said, by them that should be fellows of the Round Table the truth of the Sancgreal shall be well known.”

MALORY: LE MORTE DARTHUR.

“Some men yet say in many parts of England that King Arthur is not dead, but had by the will of our Lord Jesu into another place. And men say that he shall come again, and win the holy cross. * * * Many say that there is written upon his tomb this verse:

**HIC JACET ARTHURUS REX QUONDAM
REXQUE FUTURUS.”**

MALORY: LE MORTE DARTHUR.



OAKWILD CASTLE, 758, VERSAILLES, OHIO.



THE BOYS' ROUND TABLE

The Order of the Knights of King Arthur

I

THE HISTORY OF THE ORDER

It was a snowy afternoon in midwinter, the 10th of February, (1893,) that a Congregational pastor in the village of Riverside, Rhode Island, gathered twenty boys in a little chamber in his home, to organize a society which he had decided to call the Knights of King Arthur.

These boys were exposed to rather unusual temptations in this summer-resort town, yet they had the same jolly, friendly spirits that all boys have, and the pastor wanted to know them and help them.

For some time there had been lurking in his mind the memory of a college fraternity to which he had belonged and whose ceremonials, based upon the customs of ancient knighthood, he had had a share in preparing. It occurred to him that something of the sort might suit these lads, who were tired of a rather stormy company of the Boys' Brigade.

So he proposed the idea to them, and they received it with great enthusiasm and proceeded to work it out together.

The part of the plan that seemed to appeal first

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to these husky fellows was that of having initiations, and it was not until they had nearly cracked the skull of one of their comrades while initiating him into the coal hole of the cellar that their leader fully realized what a responsibility he was undertaking. The initiatory ceremonies were promptly rewritten, and no one has ever heard of an accident since among the more than thirty thousand boys that have been admitted to the order.

The boys at once began to decorate their castle hall with a handmade throne, roughly cut swords and spears of wood and placed in the centre a round table, which has ever since been the symbol of the fellowship of the order. There was a baby playing upon the floor about that time, whom they elected "mascot" of the society. He is now entering college. The cook found some fault with the way her freshly-baked cookies vanished on Saturday afternoons, but the boys tried to explain to her that they could not hold "wassail" without them.

The boys immediately began to develop, at least in embryo, some of the admirable traits for which chivalry stands and the club became so popular that some of the members had to sit on the window sills during conclaves. They even formed a junior castle, over which some of the older boys presided.

When spring came they had so outgrown their quarters that they moved to the clean barn loft of the Sunday school superintendent, which with its lofty spaces became a fitting baronial hall as well as a good gymnasium.

During the summer there was held an imitation of the Chicago World's Fair upon the parsonage lawn.

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Different tents were marked "Japan," "England," "Germany," etc., and appropriate goods were displayed in each for sale. The boys of the Castle presided over "Iceland," the ice cream. During the afternoon some village boys who were not members of the Castle came past and carelessly slipped a few stones over upon the tent roofs. This was both provoking and dangerous, but the pastor hardly knew what to do about it. The village policeman was at the other end of the town, as he always was when wanted. The minister was not sure he could sprint fast enough to overtake the boys if he tried. Besides, he wanted to keep their friendship. At once the difficulty was solved for him in a most surprising way. The battle cry of the Knights was heard: "Knights of King Arthur to the rescue!" and a flying wedge went out of the parsonage gate that threw the foe into confusion. A few months before they themselves would have been the offenders. ✓

It was not many months before others began to hear about this Boys' Castle and wanted to organize also. The first, outside Riverside, was in Pawtucket. From that time the growth of the order was slow but healthy. This slowness of growth was a good thing, for it gave an opportunity to slough off undesirable features and to add good and helpful ones. The originator began to suspect that he had hold of a pretty big idea and he began to study psychology. He found that the idea of knighthood was one particularly congenial to youth. In other parishes, successively in a village, a large town, a small city and a large city, he started castles and observed them carefully.

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After a time the founder of the order became so busy with the general movement of workers with boys that he cast about for a man who had the ability and the time to take the rapidly increasing load of organizing and counselling the castles upon his shoulders. Such a man was found in the person of Frank Lincoln Masseck, then of North Attleboro, Mass., who had made a great success of two castles. Mr. Masseck and his wife have now for eight years given a great amount of valuable and unpaid effort to building up the order and nine-tenths of the castles have been organized under him in every part of the United States, Canada, Mexico, England, Jamaica and New Zealand.

The order is now growing very rapidly, 367 castles having been organized during the past 365 days. At the date of writing over 1,300 have been established and about 35,000 boys are believed to have been members. In addition, several imitations of the order have been set agoing and have had some success, and a number of independent societies having the main features of our order have been established, without acknowledgment to their parent order.

Although the framework of the order is a monarchy, there is nothing dictatorial about its management. Each castle is independent in its plans and work. It is simply required that there be a competent adult leader and the consent of the church or organization under whose shelter the castle is to meet. The order publishes, as in this manual, suggestions as to details, but each castle can alter them as it sees fit. Most castles have at least the custom of giving their members the names of heroes for castle use,

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and all, it may be supposed, hold the chivalric ideals as their own.

The order has never held an International Convention, because the leaders have felt that the membership was too young to profit by long journeys, even if many of them could afford it. As the number of castles has increased, bringing more and more of them within short distances of each other, District or Provincial gatherings have been held, and already a number of these Provinces have been recognized by the appointment of a head with the title of Marquis. Within the Province, it is suggested that a smaller group may meet and organize as County Palatine, with a Viscount as leader. (See chapter IV.) There is no intention to push this federated feature. But wherever groups desire to co-operate in this way the international officers will be glad to assist in every possible manner.

The material for castle use has always been published and manufactured at the financial risk of the two men who were guiding the order. At times different juvenile magazines have been used for the exchange of castle news. The magazines *Work With Boys* and *King Arthur's Herald* are now used for that purpose, the former for Merlins, the latter for both Merlins and boys.

The income of the order has never been large enough even to employ the full time of a stenographer, but the accounts of the order are carefully audited each year. The work is now so great that castles are urged, though not obliged, to send in a small annual per capita gift, and it has long been the hope of the promoters that philanthropic in-

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dividuals who see what an idea is accomplishing will endow the carrying out of the idea so that it may be done more adequately.

The very success of the order is to-day its chief problem.

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II

THE BOYS FOR WHOM THE ORDER IS INTENDED

As was stated in the first chapter, when the first castle was organized the originator had little knowledge of the psychology of adolescence. It was then a new science. *The Pedagogical Seminary*, the magazine in whose pages most of the early papers upon this subject were published, had then only been established at Clark University for two years. One autumn evening, probably in the year 1898, Mr. Forbush was invited by President G. Stanley Hall to come over to the University and to read at the seminar which meets at his home every Monday, a paper, which the President had discovered he had been writing, upon "The Social Pedagogy of Boyhood." The author recognizes it to-day as a crude effort, although it was the first attempt to collect and to analyze the different kinds of boys' clubs, and it was the germ of the book, "The Boy Problem." Among the various things which were alluded to in this paper the only one which seemed to attract Dr. Hall's special attention was that of the Knights of King Arthur. He exclaimed at the time: "It is excellent! It is one of the best things of which I have heard," and he remarked upon it as being more closely adapted to certain stages of child development than any other plan of which he had any knowledge.

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In his great book on "Adolescence" (pp. I, 532, II, 429, 430, 442-445) Dr. Hall refers again and again both to the knightly period in boy life and also particularly to this order. The theory upon which these words of appreciation were spoken is the now familiar one that children in their progressive development reproduce in a general way the race life. They pass at the dawn of adolescence out of an era which corresponds to that of the out-door, predatory life of the tribal systems up to a period which has many resemblances, in its delight in fellowship, its exultance in tests of strength, its romantic and imaginative instincts and its yearning for heroism, to the age of chivalry. It is the time when, as Joseph Lee suggests, the boy is growing up from the standards of Launcelot, the chivalrous individual, to that of Arthur, the loyal king. It is the season when, just as the young page in the mediaeval days was placed in charge of an esquire but a few years older and then sent to the neighboring knight's castle to learn knightly ideals so the boys of to-day need the contact of chivalrous young men as leaders to make them courtly and noble.

President Hall therefore says that "the spirit of the pure chivalry of King Arthur and the Knights of the Round Table affords perhaps the very best ideals for youth to be found in history," and again, "The value of this material makes it almost biblical for the early and middle teens. It teaches the highest reverence for womanhood, piety, valor, loyalty, courtesy, munificence, justice and obedience. Here we find the origin of most of the modern ideals of the gentleman, who is tender, generous and helpful, as well as brave."

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* * * They shape and direct fear, love, pity, anger essentially aright. This material stirs those subtle perceptions, where deep truths sleep in the youthful soul before they come to full consciousness * * *. This material educates the heart at an age when sentiment is predominant. It stimulates what the French praise in *gloire* and the Germans in *Gemuth*. It is the best expression of the adolescent stage of our race * * *. This spirit is organized in and its fitness shown in the growth and success of the Knights of King Arthur, an unique order of Christian knighthood for boys."

There is need to appeal only to the memories and observations of our readers to confirm this conception of adolescence, summed up once by Dean Stanley when he said: "Chivalry is the very religion of school boys." The period of adolescence is one of strong, though repressed sentiment and emotion. Being a time of change, it is marked by a restless, roaming disposition, so that the lad seems to be forever on a quest. The gang spirit now comes to its fullest development and each lad is bound by the public spirit of the group by stronger ties of subservience than were ever signified by mediaeval oaths of fealty. Loyalty, which as Miss Jane Addams has pointed out, is nowhere near so fine a thing as companionship, is the code of the period, and the highest yet possible. The centre of the gang and the visible moral ideal of the individual is the hero, either the strongest member of the gang or a man outside it. Yet with all this crudeness of moral perception it is also the time of psychic crisis, the time when every lad is feeling deeply for the first time about religion, as a per-

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sonal responsibility. Every lad now cherishes some of the finest though most impossible yearnings for personal achievement. This wild, generous and rude piety, as G. K. Chesterton says, "almost always expresses itself in a desire after a kind of vagabond beneficence, a desire to go through the world scattering goodness like a capricious god." How minutely all this reflects the very spirit of ancient chivalry!

In studying the kind of a social organization that will fit this kind of a boy President Hall, evidently with our Knighthood in mind, goes on to specify details. "Every adolescent boy ought to belong to some club or society marked by as much secrecy as is compatible with safety. Something esoteric, mysterious, a symbolic badge, countersign, a lodge and its equipment, and perhaps other things owned in common, give a real basis for comradeship. This permits, too, the abandon of freedom in its yeasty stage, which is another deep factor of the social instinct. Innocent rioting vents the anarchistic instincts in ways least injurious to the community and makes docility and subordination more easy and natural in their turn. Such an organization * * * will probably have a ritual of initiation, with grades of apprenticeship in the novitiate, the lowest involving much subserviency, almost like that of a vassal to a manorial court, and all perhaps symbolic of putting off the old isolated self by regeneration into a larger social existence. There will be intense consciousness of the machinery of organization, and perhaps, ritual, etc. If such a spontaneous organization of boys in the later teens has any inner work, it is not likely to be the direct promotion of piety or any form of outside

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social service, but is most likely to be dramatic or musical, or next to this, to promote debate or declamation, and to cultivate a peculiar form of group honor, the best form of which for this age is the idealized court of King Arthur. In cultivating friendship intensely for a small circle, conscious of representing the corps to others, as gentlemen practicing *noblesse oblige*, many academic youth would owe more to this circle than to the curriculum and faculty."

It is not necessary to enlarge upon these strong statements, but there are a few others to be made which are partly foreshadowed in President Hall's words.

The chivalric idea not only fits adolescence in general, but its working out in our order enables it to be adapted to each separate stage of the period. These stages are usually recognized as three, named by some as respectively, the impulsive, the sentimental and the reflective, by others as, the physical, the emotional and the intellectual, and by still others as, the stages of ferment, of crisis and of reconstruction. To these usually correspond three successive waves of religious interest. Now while it is not claimed that the three degrees of our Knighthood correspond wholly to these three periods, yet it is true that the rank of page stands for the level of obedience, that of esquire for the level of habit, that of knight for the level of ideal, the higher ranks for positive achievement, and that the emphasis in our order is progressively from the physical and impulsive through the emotional and sentimental up to the period, which knighthood itself typifies, of reflection and reconstruction. The order

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moves a little in advance of the boy, and always upward.

Another very strong point in the moral influence of the order is that it influences the boy for good without his knowing it. This is the time, as everybody knows, of keen religious feeling, but it is also the time, as not everybody has the sense to remember, of deep reserve. The normal boy is in agony who is dealt with at this time by "personal workers" or who is asked to express his religious feeling vocally. In this society religion is so unobtrusive that it cannot offend, but it is so integral that it cannot be ignored. It appeals to boys quietly and constantly on the side of their group spirit and their common idealism without trespassing upon their reserve or making them unduly introspective.

This appeal is the more natural in that it includes a recognition of the boy's sense of humor. To pose as a mediaeval knight would not strike every boy as in accord with his age and dignity, were there not a comic element in the early initiations. The humor, activity and wholesomeness are so pervasive that there is no opportunity for piosity to show itself.

So the order both interprets and elevates the natural standards of the period. It forms an antidote to the ideals of the "gang" by making boys knights instead of banditti or mock frontiersmen. The boy receives both the companionship of other lads of his own age and older and of young men who are chivalrously willing to be of service to him. In these fellowships he becomes not the "fag" of the English school nor the victim of the American "gang," but the younger brother of lads of principle and ambition.

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The appeal to the group spirit, which religious workers recognize whenever they conduct a revival, is more wholesomely made in a society like this, because here it is a deeper appeal. It is the experience of many workers with groups of boys that, no matter how they guard their efforts and try to appeal to individuals, the results show that even upon these highest levels boys move in groups, the stronger confirming the weaker and the weak following the strong. At this time it seems to be deeply true that a boy alone is only half a boy. Now if these group decisions are made upon an appeal to feeling merely they are apt to be shallow and temporary in result, but when, as in the Knights, the boys move together from one grade to another and do deeds of kindness together, then their joint religion works itself out into action and the confirmation of resolve.

For perhaps the strongest feature of the order is that the boys actually live out virtue together. Dr. Hall used the fine phrase, "gentlemen practising *noblesse oblige*." That just expresses it. The group spirit, which, unregulated, is lower in tone than the spirit of almost any member, is lifted by the ideals of the order higher than that of any individual, and the individual feels that he is one of exalted privilege, devoted in the bonds of mutual friendship to the service of mankind. The order gives that romance to life which is craved at this era and yet also the immediate opportunities to make it into realities. The boy calls himself knight, prince. Well, he must start out and be one. This idealizing of one's possibilities, steadied by the constant insistence on mutual and minute obligations, gives a self-trust that is whole-

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some, corrects some of the repressions of a false education and, with the highest summits of the order always looming a little ahead, prevents that priggishness and self-sufficiency characteristic of some other methods.

Modern psychology's emphasis upon the importance of muscular exercise as the will-developer is met in the order by the intensely active, varied and useful life of the castle. Repression now is the one thing which, at home and elsewhere, boys of this age chafe under. The word they most dislike is "Don't!" In our order the appeal is rather that of "the expulsive power of a new affection," the positive and active good filling the life to the exclusion of evil. In achieving this the castle has for a short time a power which even the home probably does not possess.

All boys do not respond to all these considerations, but every boy who enters a castle that has a wise and devoted leader may become exposed to all these influences.

The question may be asked here whether the order is not confined in its applicability to boys of an intellectual frame of mind, those, for instance, who are interested in reading and who have good homes. If it be true that all boys are passing at some time through the mediaeval period, it is evident that no such limitation exists. The Arthur legends are so simple that they can be told to the most restless boys, and President Hall urges that all public school teachers become "bards of these heroic tales." Successful castles have been conducted among lumber-camp boys, mining boys and street boys, and it is the belief of the authors that results depend more upon the ability

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of the adult leader than upon any differences of appreciation among different classes of boys.

In later chapters remarks will be made upon the way in which the order teaches the special virtues of obedience, courage, purity, temperance, reverence and Christian confession.

As to the original significance of the Round Table, Malory states that it was so made in token of the roundness of the world and because all the world desired to join it. Professor Mott in his monograph upon the subject traces Arthur himself back as a field divinity and relates his Table with the druidical circles. The association of the numbers twelve and twenty-four with the Table indicate that the legendists believe Arthur got his suggestion from the apostolate of our Lord. But the most cogent reason yet given for the roundness of the table is that at a round table there is no head, and so there can be no jealousy. Thus we have, in a democracy under leadership, the ideal form of organization for boys.

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III

THE PLAN OF THE ORDER

After this elaborate introduction it may surprise the reader to learn that he is about to be introduced to a society which is in its essence one of the simplest that was ever devised, although capable of being worked out into a variety of amplifications.

Wherever an adult leader gathers a group of boys, large or small, and organizes them to reproduce the ideals and virtues of Christian knighthood and enrolls in our order, there is a castle of the Knights of King Arthur. He does not need to use any of our forms or ceremonials, to have any degrees or initiations, to award any honors or to spend any more money; he has the workable minimum of a castle. In the next chapter the conduct of such a castle in its simplest form is described.

Castles, no matter how simple their form, should be organized with great thoughtfulness, and pastors should be slow to accept organizations which have no guarantee of leadership and permanence. Those who intend to be leaders should be sure that they will have patience, time and helpers sufficient to give our plan a fair trial. Even an excellent idea will not run itself, will not live a day without a leader, will require trouble, toil and pains to be of real value.

At the outset, the wise leader will wish to be informed as to the ideals, the legends and the customs of the age of which a castle is an echo. Such a simple book as Frances Nimmo Greene's "King Arthur and

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His Court," which is also suitable to read to the boys, or Harding's "The Story of the Middle Ages" will be helpful. Many others are mentioned in the bibliography that follows. It is upon the more spiritualized version of Tennyson's "Idylls of the King" rather than upon the cruder earlier versions that the ceremonials of the order have been built. This poem is of course accessible to all.

The plan of the order is, by use of a form for meeting imitative of a conclave of knights at King Arthur's Round Table, by progressive degrees of honor corresponding to the three degrees of chivalry, and by "quests" and "tournaments" suggestive, as far as boys can imitate them, of the work and play of an old time castle, to furnish the outline of a non-secret boys' fraternity which each local leader can develop in his own way. The order furnishes herewith enough material to keep any castle thoroughly busy, yet if any leader has special plans, in the way of handicraft, drill, work or play, by using part of our forms he will have time for both. A castle, for example, may be made the boys' branch of a Junior Endeavor Society, the special club in the Boys' Department of a Y. M. C. A., an adjunct to a Boys' Brigade, and such combinations are constantly being made.

The characteristic and unique ideas of the order are seven in number. Many others are used to supplement these.

① The Merlin.

The most important thing in any boys' club is the leader. The office of Merlin, suggested by that counsellor to Arthur of uncounted winters, gives the op-

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portunity for the wise leader to offer the castle the maximum amount of help and advice with the minimum amount of dictation. Seated close to the throne and made a member of all committees, he has a peculiarly confidential relation to the leaders of the club.

The qualifications of a Merlin are the same as those of any good boys' club director. Women, as well as men, have been splendid conductors of castles. Our oldest and our strongest castles are to-day each lead by women. Sometimes a woman leader takes the title of "Lady of the Lake."

2. Rotation of Office.

Jealousy is a proverbial vice in boys' clubs. To avoid this and to give all the boys experience in parliamentary procedure and in leadership, it is customary, though not obligatory, to have the throne of the King and all the minor offices, except that of Seneschal and two fixed committees, given to the members in turn for a month's occupancy. The two fixed committees are also opened to frequent election. This avoids cliques and makes the club work more harmonious and efficient.

3. The Use of Heroic Names.

Each boy, on becoming a member, assumes the name of a hero, knightly or modern, as his own, and is known by that solely in the castle. This identification of the boys with the characters of the greatest and best men of history has a quiet, constant and profound influence on their character, and is the strongest and most characteristic feature of the order. Castles who accept no other of our plans are urged to make use of this one.



ROCKRIFT CASTLE, 805, MILFORD, N. H.

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The castle itself is usually named for some place where brave deeds have been done. (See also chapter IV.)

The Degree System.

The three degrees are open, not to purchase or pull, but to achievement. Each member can go as far up in the order as he wants to, that is, as he is willing to earn his way.

The degree of Page, representing the servitude of the old-time castle, is regarded as a temporary position, though some members never rise beyond it. The watchwords of this degree are watchfulness, obedience and service. These virtues are admirably illustrated in the initiation to the degree and are impressed by later developments. In some castles Pages are not allowed to vote. In others they sit at the feet of the Knights, as in the ancient castles. Each member, no matter how sure of his own ability, must remain as a Page six months on probation. (See also chapter VII.)

The degree of Esquire represents preparation for knighthood. Its virtues are purity, temperance and reverence, the typical virtues of chivalry. To become an Esquire it is desirable that each boy should be able to tell the biography of the hero for whom he is named and it is customary, during the initiation which impresses the value of those virtues, to ask him to assume a triple vow of purity, temperance and reverence. This vow is usually not a life-long pledge, but a secret compact, drawn up by the boy and known only to him and his Merlin. It is not something imposed by another. It is an ideal that the boy sets for himself. (See also chapter VIII.)

The degree of Knight represents the highest ideals

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of Christian knighthood. After having become a church member, the ceremony of knighting, performed with every possible accompaniment of solemnity and in strict conformity to the ancient forms, satisfies the boy with its imaginative and ennobling ceremonial. It is, if possible, to be followed, as of old, by giving the young Knight a quest. (See also chapter IX.)

While the influence of the degrees is ever upward to the highest, an Esquire has all the privileges of the order, while even a boy who is already a church member cannot be elevated to knighthood without serving his probation and passing through the intermediary degrees.

The adoption of these exact requirements for the different degrees is not obligatory. Castles under other than church or Christian auspices have used others, and some castles have but one degree, while others have several more, to be won by some pre-arranged scheme of "points."

A number of castles have been organized in public and private schools where no conditions as to church membership could be used. But the ideal of knighthood remained high, and the influence upon the boys and upon the schools has been recognized as invaluable. (See chapter XVII.) In union castles, as in the Y. M. C. A., there can be no discrimination between denominations. One must be recognized as good as another—the Catholic or Jew as genuine as the Protestant.

5. The Siege Perilous.

There was always an empty seat beside King Arthur's throne. It represented the seat at the Lord's table which the false Judas lost, and it was reserved

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for a peerless knight who was to come. Galahad came to fill it. In the modern castle this symbolic seat is always standing beside the castle throne. It suggests to each knight possible heroism and achievement. Whenever it seems to the rest of the castle that any member has deserved the privilege by achievement physical, mental or heroic, he may, by their unanimous suggestion, be elevated to the Siege Perilous for a single evening, as Sir Galahad. His deeds are engrossed on the Castle Records and for the rest of his life he is a Baronet.

This has been a most wholesome feature of castle life, this spontaneous appreciation of attainment, and in several instances real heroism, even unto life-saving, has been thus recognized. (See also chapter X.)

⑥ The Peerage.

A graduated scale of tests applicable to every kind of effort and reasonable in severity, will, when met, give those who try for them successive ranks of nobility in the international order. These, anomalously, are independent of the three degrees, but it usually turns out that they are appreciated more by the boy who wins them than by the rest of the castle, while a boy's real standing in the castle, as elsewhere, depends on what he is. They are stimulants, however, in this period of life, to better things. (See also chapter XI.)

⑦ The Liturgy.

It remains to mention, as the last unique feature, all the forms and ceremonials under which the previously mentioned plans are conducted. It is believed that, based as they are on historic models, evolved as they have been from experience and worked

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out by many people of fine taste, they are of great refining and sweetening power to the crude natures of boys. The appeal to the dramatic instinct, one of the most lively but neglected factors in a boy's life at this period, is thoroughly satisfying. In the castle music, art and literature have each their opportunity with the boy, while still the liveliest physical exercise, varied handicraft, and innocent fun each have their full place. The liturgy grows rather than weakens in effectiveness as the boys elaborate their apparatus for exemplifying it and as individuals pass from the humorous forms of the two earlier degrees to the solemnities of the third. Amplifications or simplifications of the forms by local castles are always encouraged.

Life itself gets a finer and nobler meaning to boys who are in what is a rather moody age, as it is dignified with chivalric glamor. Games are "tournaments," tasks hard and disagreeable become "quests" and human people, men and women, are brother knights and comrades or fair ladies to be revered and served.

Aside from the uniqueness of the special features of the order mentioned above, there are four great, universal means of influence.

The first is Personality. The strongest influence in the castle will be that of the Merlin, who by his own inculcation and exemplification of knightly virtues will uplift all the boys. It is certainly a test of a man's strength to lead a castle, for the infirmities of his own character are bound to be exposed, while, when mere devices fail, his own sincerity and affection for the boys will bring the most encouraging

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results. If the castle is connected with a church, the earnest endeavor should be made to strengthen the influence of the pastor, the church service, the Sunday school, and the good men and women of the church. It is a tribute to the conscientiousness and the wisdom of our American pastors that the majority of our church castles are led by the pastor of the church in person. Ministers of our largest churches have felt that the natural and intimate relations with their boys in these fraternal bonds were both an opportunity and a privilege.

The castle plan is intended to be ever in closest sympathy with the home. Some parents will not understand at first what is being attempted, others will be indifferent. The parents should be consulted in the beginning. An early opportunity should be afforded them to attend a regular or special conclave. The hour of meeting should not interfere with home work. If in the evening, the session should close very early. Seven to eight is a good time. Much of the castle writing and handicraft is intended to be done at home. At least once a year some exhibition should be given to show the public the purposes and results of the work.

The co-operation of the school should be encouraged. Some castles restrict their membership to school boys. Others get the writing of the biographies done as school themes. It is believed that where castles are introduced among boys of the eighth grade, they counteract the unfortunate influence of the secret, un-American high school fraternity.

By no personalities are the boys more influenced than by each other. In every group there are one or

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more key-boys. The plan of the order gives an opportunity to inoculate these leaders with chivalric ideals and to set them unconsciously to helping their fellows.

The second influence is that of the Ideal of Heroism, or Chivalry. It will be shown in later chapters in how manifold ways this influence may be exerted, but the principal thing to say here is that this influence, which is the characteristic one of the order, is exerted chiefly by *the idea which it gives a boy of himself*. It is not an exaggeration to say that there was once a time, reflected still in some of our theological literature and hymns, when men seemed to take considerable satisfaction in regarding themselves as "worms of the dust." This view of humanity was certainly never a congenial one to boys. While humility is a desirable virtue and while during the process of conversion any right-minded boy may be convinced of his many shortcomings, this view of self is not one that it is possible or wholesome to maintain as a permanent frame of mind. The castle distinctly and from the start sets before the boy this ideal: You are a member of the nobility; you are preparing to rule; you have the privileges and the responsibilities of a knight; you are too good for this low indulgence, for that debased idea of virtue. As we shall show later, this conception of one's self is probably the strongest stay to morality, and especially to a right relation between the sexes, that exists. This thought of self-respect, held mutually, it goes without saying, will do for the group what it does for the individual, give it a sense of dignity and re-

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sponsibility that will make the worse manifestations of the gang-spirit impossible.

The third means of influence is Handicraft. The order has never offered elaborate paraphernalia for sale, because it has been believed that the effect of making it themselves would be an important help to the boys in will power and force of character, besides being an attractive way of filling the time at castle conclaves.

The fourth means of influence is Out-of-doors, God's own country for boys. The leaders of the movement have become persuaded that the summer rather than the winter is the golden age for dealing with boys. The castle should have "Quests," tramps for nature study, visits to historic sites and industrial plants, and for good fellowship. They should have "Tournaments," field contests with each other and with other castles and other groups of boys. They should have "Pilgrimages," hiking trips. They should—best of all—have a week in tents together and with their Merlin, where the sweet intercourse with nature and the sharing of hardship will do more for them all than the weekly meetings indoors for a whole winter.

As to methods to be used other than those peculiar to the order, local needs will decide. The reports that have come in from castles show that they have adopted the good features of all sorts of boys' clubs, and it is intended that they shall. The castle plan is the framework only, it attracts instant approval and constant loyalty, it is in itself educative, but it also gives room for the use of every conceivable help-

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ful device. The flexibility of the idea has been one of its most useful features.

BEFORE BEGINNING

Ask 1. How much time can I regularly give to this work?

2. Upon whom can I rely to help me?
3. About how many boys can I handle?
4. What age had I better seek for?
5. What do the boys in my neighborhood most need?
6. How much money shall I need?
7. How about the meeting place?
8. What am I trying to do?
9. How shall I secure the sympathy of the parents of the boys?
10. How shall I secure the sympathy of the church?

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IV

HOW TO CONDUCT A CASTLE

I—THE SIMPLEST FORM

Any Sunday school class, boys' club or group of boys may be organized into a castle by fulfilling the following three conditions:

1. Enrollment in the order.
2. Choice of an adult leader, or Merlin.
3. Taking the names of heroes and the castle idea.

Such a club may go on carrying out its own plans or gradually adding any or all of those suggested in this hand-book. If the club is small or the leader is timid about undertaking what seem like formidable plans, let him simply tell the boys the King Arthur legends in turn and encourage them to master a simple account of their own knightly biographies. Some of our strongest castles have grown up from this thorough preliminary work.

It may be asked, Why, in such a simple plan, enroll in the order? Answer: First, it is honest to do it; second, the fellowship of correspondence with and knowledge of the order and of other castles is most helpful; third, you cannot tell how strong your castle may become or how honorable a partner in the order it may be.

If the Merlin does not know what to do in his castle, let him look through the latter part of this chapter and the one on "Suggestive Methods" and

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pick out just one thing and do that well, and then take another. He will not have to look long. There is just one needed thing which he can always depend upon the boys to furnish—and that is enthusiasm.

Among the special features of the order, the first one for a simple castle to try would naturally be the conclave. It is perfectly easy to manage the Round Table arrangement for the smallest castle by a reduction of the number of functionaries to two, viz, the King and the Merlin. The circular arrangement is both symbolic and social. The castle thus resolves itself into a delightful fire-light club, exalted into a purpose by the chivalric idea. A Merlin will often get nearer to a few boys and accomplish more good in such a circle than is done in a big and noisy castle.

If a Constitution is needed, sections I, II, IV simplified, VI, VII, VIII simplified, XVII, XVIII of the Model Constitution will be serviceable.

If initiations are not attempted, still the requirements for the three degrees can be met and the members advanced to them, simply upon accepting the obligations. The peerage can be attained in a similar way.

Even if no handicraft is tried, the inexpensive celluloid badge will give a wholesome castle consciousness.

The experience of most castles that organize in the simplest form is that they soon try some of the elaborations, and find none of them very difficult.

If the difficulty in organizing the castle is the expense, this need be no hindrance, because the total necessary cost for a year is the price of this book, and the charter and enrollment.

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THE COUNTY PALATINE

An excellent plan for developing class spirit and Sunday school spirit is to organize several boys' classes as castles in the simplest form and then federate all the school castles into one organization meeting occasionally for more elaborate ceremonies. The conferring of knighthood, for example, and of the peerage is reserved for these larger assemblies. For a federation of church or city castles we suggest the name of a "County Palatine," an ancient name (*comites palatii*) for associated mediaeval castles. The head of these would be a Viscount with the title "Count ---- of ----." (See also the suggestion about "The Consistory" in chapter XIV.)

II—THE USUAL FORM

Having studied carefully this manual and mastered the outline of the King Arthur legend and secured the consent of the church and the parents of the boys, the leader calls the boys together and explains what he proposes to do.

The boys who are to be invited to join should all be of about the same age. It is also desirable that they should be of the same neighborhood and social condition. The best age for introducing these methods seem to be a little before fourteen; but as it is important to organize boys before this age, it is recommended that younger boys be gathered into one of the societies described in chapter XIX, XX or XXI.

It is well to tell only a few things first, always having something in reserve for a surprise and novelty.

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At the first meeting explain the King Arthur legend carefully and with as attractive a presentation as possible. Then tell the story of the order, and state its aims, condensing chapters I and III for the purpose. Do not tell about anything beyond the first degree. If you wish, read, as a message to the castle from the founder of the order, the "Message to Boys" at the beginning of this book.

Next explain carefully each section of the Constitution. Let the boys vote to organize and to adopt the Constitution as amended by yourself. Announce the following officers whom you have previously selected with care: Kay, the Seneschal, the most trustworthy boy of them all, to be your assistant, three of the older boys for Chancellors, seven of the best behaved boys for Chamberlains—these all for six months—and one for King at the next meeting.

While the boys will naturally look forward to the initiations into the first degree with eagerness, this initiation is by no means one of the first things to undertake. At the second meeting of the castle it is desirable to begin the holding of dignified conclaves, as the regular business meetings are called. The conclave is the constant and visible emblem of castle life and is the unifying bond of the whole society. The detailed suggestions as to conclaves will be found in the chapter entitled "The Conclave," to which the reader is asked to turn.

If the boys are rather young or backward, the leader may for a time simply give them their castle names and conduct the club informally until he thinks they are ready to settle down for a formal conclave. The formal institution of the castle should

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be done, if possible, by some neighboring castle, one boy being selected by lot to be initiated in behalf of all the rest, the others also taking the obligations. (See the chapter on this subject, XIII.)

It may be added here that the success of the castle will be almost doubled if there is another castle near by with which to emulate. It is the custom of the International King to inform all new castles upon organization of the location of neighboring castles. If there are several castles in the near vicinity, it is desirable to have an occasional meeting for conference, and to organize some activities in common.

The principal officers of a castle are the King, the Merlin, Kay, the Chancellors and the Chamberlains. In some castles it is well for the adult leader to appoint the first officers, so as to be sure that the club will be led competently, but where a castle has had some previous organization or contains boys of ability or parliamentary experience, the selection may be trusted to an election. It is generally best to have all terms of office, except that of Merlin and Kay, short. In order to avoid jealousy and to give each of the boys experience, it has been the custom of many years' successful experiment to have the chair of King filled by each of the older boys in terms of a month each. But some castles elect to this office for a more extended term. The duties of the officers are explained in the Model Constitution and the arrangement of their positions in the hall is shown in the chapter on "The Conclave."

The Constitution which the leader thinks best adapted to his own boys should be presented by him to them at the first meeting. The suggestion seems

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wise that trial be made of it before it be very extensively amended. What has worked well elsewhere is quite likely to fit the local situation.

It is an anomalous but necessary situation that the boys should act in the castle as if they had the authority of Knights before they are even initiated as Pages. But what works out is this: there is a democracy of privilege and a growing aristocracy of ideal. Everything offered is held as a privilege. The number of members is limited at the very beginning; the impression is spread abroad that it is a hard society to get into; the use of grips and signals deepens that impression among the members; the initiation to the rank even of Page is not given until the Chamberlains are ready to give it in a worthy fashion; no boy can become an Esquire until he has been six months a member and has passed other requirements, including the special vow of the degree; no boy can become a ✓ Knight until after he has become a church member; the higher ranks are open even to Pages, but only as the reward of diligent but reasonable endeavor.

Everywhere in the castle the boy should get what he deserves. If he will not learn his part, he should not be allowed to hold his position. In some castles, there is a Council of the Peers who affix "brands," which are the opposite to honors, for certain derelictions.

Boys are usually enthusiastically impressed with the first description of our order. They like the novelty, vision of parade, regalia, initiation, and the fact that it is a "club," but a better one than they would have thought of themselves. The newness wears off after they are asked to learn their parts

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and are required to perform them with decorum. But when this era is safely past they are ready for business.

It will simplify the work very much if the Merlin plans out the whole season tentatively in advance, instead of coming up to each conclave extemporaneously. By holding each officer and committee to its duty it will not only be easier for the Merlin but better for the boys. Make the King responsible for conducting the conclave and mastering the parliamentary details, have Kay the Seneschal keep most of the records and the accounts, try to have the Constable attend to order in the conclave. Especially hold the two committees up to their duties. The Chancellors are the Executive Committee and should meet before every conclave and be especially responsible to plan, under the Merlin's direction, some interesting program at the point where they are called upon to report. When the boys begin to clamor for an initiation, remind them that it cannot be had until the Chamberlains have learned and rehearsed their parts.

What is to be done when the Constable is unable to maintain order? Any club of boys of fourteen can be kept in order, if two things are done: 1st, have meetings interesting enough to deserve order, and, 2nd, mass the public sentiment of the boys against the offender. This last may usually be done by having certain simple rules as to behavior made a part of the By-Laws, and bringing the offender before a jury trial with power to convict and punish.

What does a castle actually do? At first the elaboration of the conclave, the preparations for the first

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initiation and the making of simple sashes or badges, will fill the whole time. Boys will do a good deal of business on a very small capital. After this will come the time to introduce the leader's own special plans. It would be an unusual company of American boys that could meet for one month without finding something worth while to do. Still there is enough, both educative and instructive, in the King Arthur plans alone, to fill an entire winter.

A plan, introducing nothing but King Arthur material, would work out something like this, in a sample month's program:

First Week

Conclave (in all, 15 minutes).

Business (10 minutes).

One Page's biography (5 minutes).

King Arthur story told or read by Merlin (30 minutes).

Second Week

First three, as before.

Handicraft on castle paraphernalia (40 minutes).

Third Week

First three, as before.

Rehearsal for King Arthur play.

Fourth Week

Conclave (in all, 15 minutes).

Initiation (35 minutes).

Social exercises (10 minutes).

As to the time and frequency of meeting, the general experience is, that an hour early some evening

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(perhaps Monday or Friday), weekly, is best. A short session leaves the boys eager for more and a weekly one sustains the interest and promotes regularity. Some castles meet fortnightly and some monthly. In some instances the boys are members of some other society, like a Christian Endeavor Society and meet in the capacity of a castle, monthly, by themselves.

Any boys' club seems to prosper better if it brings its winter to a climax by a public exhibition of some sort. The preparations for this keep up the attendance and interest for a long time. Suggestions are given in chapter XIV.

All through the season make the initiation subsidiary to other things. Show the boys that they will tire of it if it is given too often. To give it at all they must strive to bring in new members. Accompany each degree with moral training, orderly processions, singing, and every careful detail your ingenuity can suggest. Make the boys learn their parts.

Watch the development of your boys. Emphasize the study of noble deeds. When you note a really worthy achievement in athletics, study or manliness seat the lad on the Siege Perilous.

Seek the earliest opportunity to show the parents and leaders in the church what you are trying to do by inviting them to a particularly interesting conclave.

When spring comes, adjourn while the interest is strong or else plan for a spring athletic "Tournament," "Quest," "Pilgrimage" and a summer

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camp. Resume indoor meetings as soon as it gets cold on the street corners.

When a castle has been organized in the fall, a Merlin may hope by spring to have brought the majority of his boys to the higher standards expressed by Esquireship and perhaps have a few ready for the knighthood. He will start the second season with a compact body of boys bound into a good fellowship, capable of amalgamating the new elements that appear.

The cost of a castle ought to be very moderate. It is a mistake to ask adults for money to conduct a castle. Small fees from the boys and one entertainment a year ought to provide money enough, and to spare.

The order is non-secret. This hand-book contains all there is to the scheme. There have been castles having secret work, but the international officers do not encourage this. It is perfectly legitimate, as it is customary, to understand that, while all the ceremonies and castle work are open to parents and church officers, castle matters, as those of a family, are kept private from boys who are not yet members.

SPECIAL CASTLE METHODS

In developing the heroic influence in the castle the following methods are recommended:

1. *Reading aloud* parts of the Reading Course (see chapter XI) in the castle.
2. Having a castle *Book of Heroes*. Each boy in turn may be required to bring a portrait of a hero; or pages for each day in the year may gradually be filled with the portraits of those whose birthdays oc-

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curred on those days or with accounts of brave deeds that were done in those days.

3. *A Roll of Noble Deeds* may be compiled from the brave acts noted by the members by observation or in the newspapers, thus encouraging the habit of looking for such things.

4. *The Roll Call* may be responded to each week by requiring some current event; if possible, a note of some worthy act.

5. *Honorary Members* may be chosen from among the noblest men in the community or who visit the town, and they may be asked to address the castle.

6. *Pilgrimages*. Boys may be sent two by two to historic sites and asked to report on their return.

7. *A Museum* of historic relics and of autographs may be collected.

8. The boys might buy a *stereopticon* and take imaginary tours to places they cannot visit, the pictures of these places being thrown upon the screen while a boy gives a description or tells the history. In the darkness a boy will have more courage to do this than in the light. Pictures of heroes and scenes of history may be shown in this manner.

As to methods to be used other than those peculiar to the order, the local needs of the boys must decide. Some of those which have been found useful are as follows: Collections of stamps, pictures or minerals, talks by sea captains or those who have traveled, the taking home of unknown objects to identify them, dividing the castle into two parties—named perhaps “White Rose” and “Red Rose”—who shall compete in furnishing the best program for a meeting, parliamentary practice, holding a mock trial or mock

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town meeting or election or inauguration of a national president, giving a play or tableaux, pantomime of "Hiawatha," etc., with music, drills, etc., walks to homes at a distance and taking refreshments, castle group pictures taken each year, appointing boys as servitors to assist in younger boys' clubs, the round robin letter during separation in vacation, a summer camp with its quests and tourneys, etc. Besides these, all social games which may be played by a group of boys may be used, methods of other boys' clubs may be admitted or adopted and the castle affiliated with such other societies as the Brotherhood of Andrew and Philip or the Boys' Brigade, etc. A directory of such organizations for boys may be secured from headquarters for twenty-five cents.

Ordinarily it is better for the boys to meet by themselves, but as they grow older an occasional ladies' night will be popular.

This description of methods would not be complete without emphasizing the necessity of doing something for someone else. The castle organization furnishes excellent opportunity for instruction in missions and work in their behalf. The heroism of missionary effort may be impressed by giving some of the boys names of missionary heroes and thus encouraging the study of missionary biography.

Besides this, missionary rallies may be given and charitable and social efforts may be made as "Quests." Men of achievement or philanthropic service introduced as speakers may be regarded as visiting knights and a missionary to whose support the boys give may be considered as a knight on a crusade in the dark lands.

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It is to be emphasized again that what a castle actually does is to be decided by its Merlin and members. We suggest an ideal and the outline of organization. You do the rest.

CASTLE NAMES

The following are ancient English names, concerning many of which there is some history or legend:

Astolat.	Glastonbury.
Aberdeen.	Hereford.
Anglesea.	Hastings.
Appledore.	Iona.
Avalon.	Joyous Gard.
Anderida.	Kenilworth.
Almesbury.	Kin Kenadon.
Badbury.	London
Balmoral.	Of the Lake.
Bamborough.	Lincoln.
Badon.	Litchfield.
Bromwich.	Lyonesse.
Camelot.	Montrose.
Campbell.	Mona.
Caerlyle.	Nottingham.
Canterbury.	Oxford.
Cardiff.	Perilous.
Chester.	Peterborough.
Coventry.	Plymouth.
Corfe.	Scrooby.
Edwinsburg.	Shalott.
Of Excalibur.	Salisbury.
Ellandrine.	Stonehenge.
Exeter.	Selwood Forest.
Galloway.	St. Botolph.

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Tyne.	Windsor.
Tintagel.	Worcester.
Winchester.	York.

“Caerleon” is reserved for headquarters.

Some castles are named for Indian or other local names. A few that have been reported are:

Christopher.	Wessagussett.
Falling Spring.	Pottowatomie.
Huguenot.	Wachusett.
Saginaw.	Miantonomo.
Samite.	Shrewsbury.
Shawmut.	Menominee.
Red Star.	Winnemaug.
Lone Star.	Bear Hill.
Euclid.	Anthracite.
Fort Stanwix.	Cupertino.
Green Mountain.	Pequog.
Red Rock.	Deahoga.
Ink-pa-du-ta.	Youghioghenny.

Others are named for great men, as:

Washington.	Lafayette.
Lincoln.	McKinley.
Lee.	Wesley.
Sidney.	Luther.
Nelson.	Roosevelt.
Perry.	Dewey.
Phillips Brooks.	Peel.
Paul Revere.	Longfellow.
Faneuil.	Burrill.
Solomon.	Ruskin.

The naming of castles for living men, and especially for persons connected with the order, is discouraged.

ORDER OF KNIGHTS OF KING ARTHUR

NAMES FOR KNIGHTS

Some of the names in the Arthur legends with which stories are connected are:

Bedivere.	Mador.
Brastias.	Meliadus.
Bleys.	Mortimer.
Balin.	Nigel.
Balan.	Palamedes.
Bors.	Pelleas.
Ector.	Pellenore.
Gareth.	Percivale.
Geraint.	Robert Strongheart.
Gawain.	Sagramor.
Ironside.	Tor.
Launcelot.	Tristram.
Lavaine.	Ulfus.
Lionel.	Uwaine.

The names Dubric, Kay and Galahad are reserved for certain castle officials.

SAINTS

Alban.	Hubert.
Brandon.	Luke.
Christopher.	Martin.
Eustace.	Nicholas.
Francis.	Sylvester.
George.	Thomas of Canterbury.

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Other heroes, ancient but not from the Arthur story, are:

Alfred.	Perseus.
Bayard.	Richard Coeur de Lion.
Constantine.	Roland.
Christopher (Columbus)	Siegfried.
Edward the Confessor.	Savonarola.
Francis of Assisi.	Tannhauser.
Hector.	Thor.
Ivanhoe.	Ulysses.
Launfal.	William the Silent.
Luther.	Wyclif.

As the entire catalogue of modern heroes is available, no further lists are necessary. Do not hesitate to use the names of those now living, such as Theodore Roosevelt, Edison, et al.

Do not forget, in your search for names, the discoverers, the heroes of science and especially the adventurous missionaries, such as Livingston, Paton, Hamlin, James Chalmers, Hannington, and Grenfell.

It is better to assign the boys their names, as they are more apt to be contented with them. Give them names of heroes, as far as possible, who had virtues they need to cultivate. Give the name Lancelet to some boy whose chivalric side you desire to develop. Geraint is a good name for an impatient boy. Gareth is a good name for a boy who has a hard struggle.

An excellent way is to lend each boy a great book and tell him to select the best character in it for his own. The unexpected interest in some hero of whom

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he knew nothing will have a permanent effect upon his life.

After selecting a name encourage the boy to search for his hero's coat of arms for his banner. If he cannot find it, let him read up a little heraldry and devise something which he thinks appropriate to the character.

An excellent exercise for conclaves is to require one Page each evening to learn and tell to the castle the story of the hero for whom he is named. Have it definitely understood that this must be done as soon as possible after initiation, and positively before advancement to Esquireship. This might be required in writing on uniform sheets of paper, to be filed in the archives of the castle,

THE BOYS' ROUND TABLE

V

A MODEL CONSTITUTION

(Portions not likely to be everywhere applicable are placed in brackets.)

I. This Brotherhood is of the Order of the Knights, of King Arthur. We be Castle ————, No.—.

II. We be joined hand and heart to achieve Christian Knightliness.

III. Our brethren be of the age of — and upwards. [Of the Church of Christ we be all children and of some of its brotherhoods we be all brethren. He that is not of these is no longer of us.] Called are we by these names, according to our degree:

1. Pages, who owe watchfulness, obedience and service.

2. Esquires, who vow purity, temperance and reverence.

3. Knights, who further covenant to serve their Master, the Church and this order as true Christian learning-Knights.

4. [Only Esquires and Knights have franchise.]

IV. Arthur is our King. He wieldeth Excalibur and ruleth at conclave. [For one month of conclaves one sitteth in the Pendragon seat and then another cometh.]

Merlin serveth us, and giveth us counsel. Kay, the Seneschal, keepeth our rolls and serveth Merlin. [Kay is chosen by Merlin for such season as it

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pleaseth him.] The Master of Exchequer careth for the coins of the realm. Dubric leadeth in Divine worship. Heralds twain be chosen from the Pages by Kay to serve him as long as he serveth. Sir Constable to keep order at the table and Sir Sentinel to guard the gate, be chosen by the King for his conclave. The King's Jester sitteth at the foot of his throne.

V. Merlin chooseth (each six months).

1. Chancellors three, to do our business when we fare homeward.

2. Chamberlains seven, they who have been most orderly, to guide and guard at the bestowing of degrees.

3. Of these Merlin is also one, and so of any other council or embassy whom he or we shall choose.

VI. The elders of the Brotherhood, fathers and mothers, have honor and may sit at the conclave with us, for our homes be our fortresses. Since that true chivalry honoreth womanhood, we may choose a Lady of the Lake and Queens of Avilion for our Patron Ladies.

VII. What harmeth body, defileth tongue or doeth ill to mind cometh not to our conclave.

VIII. By the names of King Arthur's ancient court and other lordly knights, we be named and called at conclave.

IX. When a great deed of brawn or brain or knightliness hath been done by a brother, it shall be told to Merlin and by him to the King. Then if they think fit, the King shall rise and all the Brotherhood with him, an so be none dissenting, and the Siege Perilous shall be uncovered and the brother

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shall be led thereto and so shall he sit beside the King. Then for that whole conclave shall he be hailed as Sir Galahad and all his life long thereafter he shall be a Baronet.

X. Merlin may, if he find in the castle a knave or an idle or disorderly fellow, lay upon him suitable chastisement, or he may leave him to a trial by his peers.

XI. Paynims who wish to join themselves to the court of King Arthur shall give their names to the Chancellors. If these favorably report, the castle shall give its vote concerning them, and if they are chosen they may appear at the castle gate in seven days. [A Paynim may choose whether he will undergo the ordeal of the degrees, but he shall in any case receive the vows.]

XII. The granting of all degrees shall be in Merlin's presence under charge of the Chamberlains. If there is disorder, Merlin shall close the conclave for that day. Only one degree shall be given each day.

XIII. Conclaves shall be held at Merlin's call, to be proclaimed by the Heralds. The Chancellors provide us business or pleasure at conclave.

We sit at the Table Round, the King at our head. At his right is the Siege Perilous, before him sits Merlin, at Merlin's left is Kay. At the right are the Chancellors in places of honor. At Merlin's left sits the Peerage. Sir Sentinel standeth at the gate. Sir Constable sitteth at the foot of the table. At the right and left sit the Heralds.

XIV. He that forsaketh our fellowship must honorably give notice by word or writing to the castle.

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A new password shall be given each month by Merlin. Those who have not the password have no franchise until the next conclave.

XV. For each degree each shall pay * * * coins of the realm * * * before he is admitted.

Power of tax is ours.

No monies be expended without our consent.

XVI. One-fourth of us who have franchise may hold conclave on proclamation.

XVII. This writing we may alter at any conclave after the alterations proposed have been read at two conclaves.

XVIII. Our arms be a maltese cross argent upon a field gules. Our legend: "My sword shall be bathed in Heaven."

Our rallying cry [local]. Our hand grasp: the clasping of hands and the pressure twice in clasping of each forefinger. Our knocks: [local]. Our signals: [local].

To the great Republic we avow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest.

For these ends and by these means we pledge our hands, our hearts and our manly honor to our ancient order.

EXPLANATIONS

I. The castle name may be selected by the castle itself. The castle number and a charter are given the castle by headquarters when it is enrolled.

III. The description in brackets is for places where it is desirable that it should be required that the boys should be members of the Sunday school or some other organization of the church.

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The reasons for not allowing the Pages to vote are to test their attachment and impel them to seek Esquireship.

IV. This means that the boys act as presiding officer in turn. In some castles it may be desirable to elect permanent officers. Where boys are not of the same age, only the older boys might be allowed to preside. Merlin is the adult leader, Kay is the boy he chooses to help him as his assistant secretary and treasurer, the Heralds assist Kay and carry the castle banners, the white cross and the American flag. The Constable keeps order and is critic of the literary exercises.

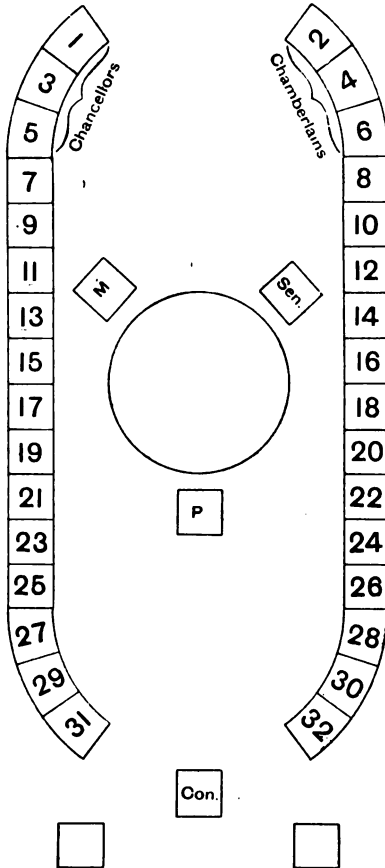
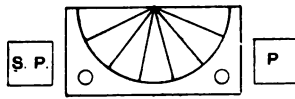
The Chancellors are the executive committee and should be of the most earnest and interested boys in the castle. The Chamberlains are the "degree team."

The King's Jester is a Page appointed by each new King to serve with him during his term. It is his duty to bear good humoredly the jokes and pranks of the rest and to tell at least three laughable stories in each conclave. He wears a fool's cap and sits at the King's feet.

VI. The Lady of the Lake and the Queens of Avilion are the patronesses. They should be matrons who are willing to help the castle. When present at conclave, they sit about the throne. (A woman who acts as a Merlin may have the title "Lady of the Lake," and the rank of Baroness. She should be addressed as "Madame Merlin.")

IX. See chapter X.

XI. Paynims are those not members. For the sake of timid parents the provision is inserted that they



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may be permitted to join the castle without initiation, but we never knew a boy to ask to do so.

XIII. The arrangement of the castle hall is as follows: The chairs are placed in a circle representing the ancient Round Table. At one end, upon a platform if possible, is the King's throne, a chair of more elaborate design is the Siege Perilous, covered with red or white cloth, at its right. In front of the King sits Merlin with Kay, his assistant, at his left. There may be a table between them. The throne should be made the central place of decoration. It may be roofed with crossed spears bound with the colors of the order. A handsome sword of some secret order can be borrowed of some father or bought by subscription. It or a spear may be used in place of a gavel. The seats should be arranged in as large and perfect a circle as possible. In the centre there may be for literary meetings a round table, but at ceremonials it is well to indicate the table by a circular piece of carpet of the colors of the order.

Here is a diagram used by Shalott castle, 52, Cambridge, Mass., which is most excellent in every way. The King is seated on the throne (the fan-shaped platform at the top of the room). On his right is the Siege Perilous (S. P.) and on the left a seat for one of the Pages, who acts as messenger for Sir Pendragon. At the Round Table in the centre are seated Sir Merlin (M.), the Sentinel and a Page or Messenger. The Constable is seated at the far end of the room. The members are seated in the numbered chairs, each seat being surmounted by a banner bearing the castle name of the member. Varying the number of chairs to accommodate the varying mem-

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bership of different castles will make the circle more or less perfect. As the boys gradually make their own banners, these are to be stood behind each seat or hung horizontally, as in Henry VII's chapel in Westminster Abbey, from under the eaves.

XVIII. The arms are a white Maltese cross on a red field. The rallying cry or "castle yell" may be chosen by the boys themselves. Here are some sample yells:

Hullo!

Hurray!

K. O.

K. A.

(Castle name inserted!)

Camelot, 858, Watertown, N. Y.—

Ripperty Rap! Hurrah! Hurray!

Ripperty Rap! K. O. K. A!

Hullabaloo, baloo, balaa!

Camelot, 858!

Watertown, Y. M. C. A.!

Roslyn, 905, Chesham, N. H.—

Knights of Arthur, strong and brave,

In our ranks, no place for knave.

Pure and manly, la la la,

Hurrah for our Castle, Rah! Rah!! Rah!!!

Shalott, 603, New Albany, Ind.—

We are the Knights,

Knights of the King,

Sworn to live pure,

Sworn to speak true,

To follow the King,

In whatever we do,

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Cragmar, 1041, St. Johnsbury Ctr., Vt.—

Ho, ho, ho! Pages are we,
Of the Court of King Arthur, don't you see!
We serve, we serve with loyalty,
Pages are we, Pages are we,
A.....h!

Moosilauke, 523, Lyme, N. H.—

KO, KA, KO, KA.,
Castle Moosilauke,
Dizzle, Dazzle, Gizzle, Gazzle,
Ho, He, Ha.

Kalo, 826, Rensselaer, Ind.—

We are workers for the church,
We won't leave it in the lurch.
We do our work, Hurrah, Hurray,
Rensselaer, K. O. K. A.

Camelot, 602, Crystal Falls, Mich.—

ALL Rah, rah, rah, rah,
Who do you think we are?
Knights of the present day,
K. O. K. A.

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VI

THE CONCLAVE

A RITUAL FOR CONDUCTING A CONCLAVE

The members in processional, representing return
from the hunt, enter the hall singing.

* * *

(At triple stroke by King all are seated.)

(Silence reigns.)

KING (*rising*)—Sir Knights, Esquires and Pages.

ALL—Hail to the King.

KING—We are in conclave assembled about the Table Round, that we may hear how it hath fared with each since last we met, and that we may encourage one another to further deeds of valor. Sentinel, bar the gates and let no one be admitted. Let the Heralds now proclaim the purpose of our ancient order.

HERALD OF THE CROSS (*rising*)—We be joined hand and heart to achieve Christian knightliness. What harmeth body, defileth tongue, or doeth ill to mind cometh not to our conclave.

HERALD OF THE FLAG (*rising*)—To the Great Republic we vow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest.

* *

ALL (*rising*)—For these ends and by these means, we pledge our hands, our hearts, and our manly honor, to our ancient order.

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Hymn "Stand up for Jesus" or any other (*ad libitum*).

MERLIN OR DUBRIC—Create in me a clean heart, O God.

ALL—And renew a right spirit within me.

MERLIN OR DUBRIC—Let us pray.

(The Lord's Prayer or any other, after which all are seated.)

* * *

KING—Sir Seneschal, examine thou the brethren.

SENESCHAL—Pages, what is the motto of your degree?

PAGES (*rising*)—I serve. ✓

SENESCHAL—What are the virtues of a Page?

PAGES—Watchfulness, obedience and service. ✓

SENESCHAL—And what are you, as Pages, pledged to do?

PAGES—To reverence our King and our conscience, and to follow all that makes a man. (*Remain standing.*) ✓

SENESCHAL—Right, be true. Esquires, what is the motto of your degree?

ESQUIRES (*rising*)—In friendship. ✓

SENESCHAL—What are the virtues of an Esquire?

ESQUIRES—Purity, temperance and reverence. ✓

SENESCHAL—And what are you, as Esquires, pledged to do?

ESQUIRES—To master ourselves, to be chaste in word, thought and deed, to reverence ourselves, our neighbors, and our God in all chivalry, courtesy and manly valor. (*Remain standing.*) ✓

SENESCHAL—Right, be reverent. Knights, what is the motto of your degree?

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✓KNIGHTS (*rising*)—For Christ and the Church.

SENESCHAL—What are the virtues of a Knight?

✓KNIGHTS—Faith, hope and love.

SENESCHAL—And what are you, as Knights, pledged to do?

✓KNIGHTS—"Follow the Christ, the King, live pure, speak true, right wrong, follow the King, else, wherefore born."

SENESCHAL—Right, be faithful.

CASTLE HYMN

1. Upon King Arthur's throne to-night,
The royal sword is flashing bright;
The dew of youth is on us laid,
The dew of heaven upon our blade.

CHORUS

Then lift the heart and raise the song.
On manly voices fresh and strong;
To knightly manhood pledged are we,
In life and love and loyalty

2. About the ancient Table Round
The perfect circle shall be bound.
The noble names of heroes bold
We'll stainless bear as they of old.—CHO.

3. Beneath the white cross banner now
We'll hold the mem'ry of our vow;
That cross to us of Christ shall sing,
The first true Knight, the perfect King.

—CHO.

* * *

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KING—Comrades, the Seneschal will receive the password.

(If necessary Seneschal reports: Sir ----- is without the password. The King shall say: "Let him withdraw with Sir Merlin and receive it." On his return he must give the other forms which are required of those who come late, as described below.)

SENESCHAL—Sir Pendragon, the brethren are examined.

KING—It is well. And now I, Sir Pendragon, sitting upon the throne of Arthur, declare this conclave open. Sir Sentinel, you may unloose the gates.

(NOTE.—When a member comes in late the Sentinel shall approach the throne and say: "Sir Pendragon, Sir ----- is without, having been detained by urgent business." The King shall say: "Let him enter." He enters, salutes the King, draws imaginary sword, and whispers password to the Seneschal.)

*

BUSINESS

KING—We will now take the number of the brethren. (*Roll-call.*)

What chanced when last we met?

Wist any brother other happenings of note?

What moneys are in our coffers?

The tribute will now be received.

Are there any paynims who desire to become members of our ancient order?

Are there any candidates for election or advancement to a higher degree?

Hath any brother news from other castles of our order?

Are there any messages from Caerleon?

Are there any complaints or petitions?

Are there any embassies or councils to report?

Is there any unfinished business?

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Is there any new business?

Chancellors, what have you to offer?

Sir Merlin, hast thou words of counsel, or matter for further thought?

Knoweth any brother that which concerns the general welfare?

Constable, you may present your report.

*

CLOSING

KING—Sir Knights, Esquires and Pages.

ALL—Hail to the King.

KING—Ere we set forth on further quest, let us renew our covenant.

* *

(Circle formed by crossing and clasping hands.)

COVENANT

(To be repeated together.)

We, the Knights of King Arthur, gathered about the Round Table of unbroken brotherhood, and beneath the banner of the white cross, the symbol of purity and devotion, and under the flag of our country, do now covenant with our King and with each other, to be true to ourselves, true to each other, true to our order, and true to our country, until we meet again; we so covenant.

Our fathers' God, to Thee,
Author of liberty,

To Thee we sing.

Long may our land be bright
With freedom's holy light—
Protect us by Thy might,
Great God, our King.

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KING—Comrades, what is our legend?

ALL—My sword shall be bathed in heaven.

KING—Salute our banners.

ALL—

(Military salute to banners, followed by the castle cheer.)

*

KING—My faithful Knights, Esquires and Pages, our conclave is ended. Go ye now forth to achieve such deeds of chivalry as becometh true men.

“ Hold this thing to be grandly true
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.”

(Processional—Heralds, King and Merlin, Knights, Esquires and Pages.)

ALL—

“ We march, we march to victory
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o’er us.”

EXPLANATION

The Seneschal should be the only member in the room when all are ready to begin. He may bear a tall spear and should meet the members at the door and lead them in. The members should form outside in the following order: First, the two Heralds with the banners, the castle banner and the American flag; then the members in order of rank; Pages, Esquires, Knights, and Members of the Peerage. Then come

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the Chamberlains, Chancellors, Merlin and King. Visiting comrades should be placed in the positions to which they are entitled by their rank. If a whole castle is visiting, it should be given the place of honor, behind the local castle, the rear ranking highest in all cases in these processions. Should there be a bugler or cornetist or drummer, he would precede the Heralds; otherwise there should be, if possible, music from piano or organ within.

When the Seneschal meets the castle he leads them slowly around the hall about three times and then pausing and turning at the foot of the hall leads them toward the throne, where they halt and form two long lines, facing inward, down the hall. Then the Merlin and King march up through and at the triple stroke of the King all are seated, each going quietly to his place in the hall. In this form, the asterisks (*) mean raps of the gavel. One means silence; two, stand; three, sit. The Seneschal should be compelled to learn his part so that he can give it without reading it, and the members of each degree should be perfectly familiar with the responses. The song, "Upon King Arthur's Throne To-night," goes very well to the stirring tune of "Maryland my Maryland." It may also be used with anything in long metre; one long metre tune may be used for the verses and another for the chorus. But all are urged to use the inspiring tune, composed especially for us by Mr. Sabin.

At the time of prayer, if prayer is used, the boys should rise or it may be well to use the knightly custom of kneeling in a circle at their seats. If other prayers are used, they can be repeated by the Merlin.

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After the boys are seated, let us look around and see how they are armed. The Pages are entitled to bear spears, the Esquires shields, and the Knights swords. The color of sashes, badges, or robes, also denotes the rank. Page, blue; Esquire, red; Knight, white; Baronet, gold bar across color of rank; Baron, purple; Viscount, yellow; Earl, lavender; Marquis, light blue; Duke, crimson; Prince, red velvet

The King has come in armed with his finer blade. Merlin and Seneschal should have much of their minutes, rolls, etc., on very large sheets of paper—like parchments. The officers are recognized by the jewels they wear: Merlin by the torch of wisdom; Pendragon by crossed gavels; Seneschal by crossed pens; Sentinel by crossed swords; Constable by crossed batons, and Herald by a horn; Dubric by the Bible; Jester by his likeness; Master of Exchequer by bag of money. These jewels should be owned by the castle, and so passed from officer to officer whenever changes are made.

In calling the roll the full title which belongs to each member should be called out slowly and solemnly. The boys like it.

All members who wish to speak or who have any vocal part in the ceremonies, rise, give the military salute with the hand, and say, "Sir Pendragon." The King recognizes them by calling them by their knightly name with the prefix "Sir."

In one castle the salute, used when a member comes late, differs according to rank. A Page salutes by raising his right hand, in deference; an Esquire throws out his left hand clenched, as if holding a shield, and his right at his side, as if holding a spear;

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a Knight makes the motion of drawing a sword and of striking. The symbolism is plain.

Castles may determine their own password. One is printed in *King Arthur's Herald* in advance in cryptography, the key to which is:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
"	,	?	\$	3	!	-	&	8	'	()	;	*
o	p	q	r	s	t	u	v	w	x	y	z		
9	0	1	4	:	5	7	£	2	×	6	@		

In case of disorder the Constable, either by himself or at the suggestion of Merlin, should give admonition in private or public and if necessary order the offending member to leave the hall. No disorder is to be permitted in the castles of our fraternity.

The closing ritual should be made as impressive as possible. At this time or at intervals before this, such appropriate castle songs, as the boys have composed or adopted, may be sung. Each member should be asked to select a hymn which shall be his own, and on the night when he is King it may be sung.

The boys should march out of the hall at the close, even if some return again. This should be to music. The marching out clears the hall and makes general disorder less likely than as though adjournment took place within.



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VII

THE FIRST DEGREE

THAT OF PAGE

A Form for the Initiation to the First Degree.

(Kay meets candidate outside, collects the fee, if one is charged, dresses him in a ragged coat, blindfolds and leads to castle gate. Gives his knock. Response to same within. They enter and march around room. If not desirable to blindfold candidate, room may be partly darkened. Chamberlains are in rear, armed with swords or staves. Silence.)

*

SENTINEL—Who be ye, my sons?

KAY—We be tillers of the soil who come to see the glories of our king. Grant us to serve among thy kitchen knaves for meat and drink a twelve month and a day. Thereafter we will fight.

SENTINEL—If ye pass beneath this archway unto Caerleon upon Usk then will ye be enchanted. For the King will bind you by such oaths as is a shame a man should not be bound by, yet which no man can fully keep. Go not further, turn aside and abide among the cattle of the field.

KAY—Nay, but we will enter.

SENTINEL—Go forward at your peril, if ye be not true men.

KAY—Let us hasten on under cover of the darkness.

KAY—Lad, we have yet a day's journey to go and we have no provisions. Stay you here under this

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shelter and I will go to yonder hut and see if they are Christian folk who will do us guest-friendship.

(Part of Chamberlains personating foes, approach, journeying through the forest, engaged in conversation.)

1. I fear me we shall not meet with adventure this day, the time is near spent.

2. Brother, yonder is a fair shadow where we may rest ourselves and horses.

3. Yes, let us tarry here awhile.

4. I shall be full glad, for all these seven years I have not been so tired.

1. Look, brother, do you see that man crouching beneath the shelter of yonder rocks?

2. I do. And are not those the colors of our hated foe, King Arthur, upon the cloak beside him?

1. They are. Let us seize and kill him. (*Aloud.*)
Up with King Modred.

ALL—Down with King Arthur. (*All seize and bind him.*)

1. Let us draw lots to see who will be the one to joust with him.

2. No, he is but a kitchen knave. Let us pierce him with arrows.

3. Let us toss him over the crags.

4. Comrades, we will burn him at the stake.

1. Make sure he is well tied. (*Action.*)

2. Now pile high the fagots.

3. Give me the flint and steel.

4. Hark, methinks I hear horsemen approaching.
Let us leave him to his torture.

(Sounds of Knights approaching on horseback.)

MERLIN (*loudly*)—Knights of King Arthur to the rescue.

FOE 1—Who be ye?

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KNIGHT 1—We be true Knights of King Arthur.

FOE 4—If ye be of the Round Table, I do defy ye and all your fellows.

KNIGHT 2—That is saying over much.

KNIGHT 3—Truly yonder lone lad we will help, for it were a shame to see four knights on one. For if he be slain we are partners of his death.

(Here follows combat, din of battle, Knights are victorious.)

*

FOE 1—We yield to you as men of might, matchless.

KNIGHT 1—It is well said. When I call upon you ye must yield unto King Arthur, and all thy companions.

(Merlin takes the lad.)

MERLIN—Lad, thou hast been near to death. Seven tall knights, on horseback, wholly armed, behind a rock, in shadow lurked for thee, villains all. These brethren of King Arthur's court and I were passing to the tourney and hasted to thy relief. Fall in, comrades, and let us proceed to the castle.

* *

(Whole castle forms, Merlin and lad in rear.)

MERLIN—The morning breaks (*the blindfold is removed*) and danger is over.

(All divide and form a double line facing in. Merlin and lad pass through to throne.)

MERLIN—Kneel, lad. (*Kneels.*)

MERLIN—Sir Pendragon, here is a country lad who hath come to see thy court. Journeying hither he was rescued from death by our brethren of the Round Table, and now eagerly desires to go forth on the first quest and be made a Knight of Arthur.

THE BOYS' ROUND TABLE

KING—My Knights are sworn to vows of utter hardihood, utter faithfulness and uttermost obedience to the King.

MERLIN—He is a goodly youth, my lord. For hardihood I can promise thee, for uttermost obedience make demand.

KING—Knights of the Round Table.

ALL—Hail to the King.

KING—Tell me, is he worthy or not worthy?

ALL—He is worthy!

KING—Will you receive him as your Page?

ALL—We will.

KING—Rise. Sir Kay, read to him our covenant.

KAY—This brotherhood is of the order of the Knights of King Arthur. We be castle ————. We be joined hand and heart to achieve Christian knightliness. What harmeth body, defileth tongue, or doeth ill to mind cometh not to our conclave. To the Great Republic we vow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest. For these ends and by these means we pledge our hands, our hearts, and our manly honor to our ancient order.

KING—Will you accept this covenant?

LAD—I will.

KING—Venerable Merlin, what are the virtues of a Page?

MERLIN—Sir Pendragon, watchfulness, obedience and service.

KING—Explain these virtues to the lad.

MERLIN—Lad, thou hast already learned what these virtues mean. Attacked under yonder tree by Modred's men, thou didst prove thyself watchful.

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Commanded to follow me to King Arthur's court, thou wast instantly obedient. In all thy dangers thou hast been courageous. And now, bound to serve among the kitchen knaves to Sir Kay, our surly master of the meats and drinks, a twelve-month and a day, thou will have good cause to exercise these virtues in all humility.

KING—Sir Kay, explain to him thy mysteries.

KAY—Our arms be a cross (maltese) argent upon a field gules.

Our legend: My sword shall be bathed in heaven.

Our rallying cry. (*Local.*)

Our hand grasp (the clasping of hands and the pressure twice in clasping of each forefinger).

Our knocks. (*Local.*)

Our signals. (*Local.*)

Our password.

KING—Kneel. (*Kneels.*) Lay thy hands in mine (*King takes lad's hands in his*), and swear: to reverence thy King and thy conscience as thy King, to seek high thought and love of truth, and follow all that makes a man. Do you thus swear?

LAD—I do.

ALL (*in deep voice*)—We are witness!

KING—Then let him be sealed, in the presence of all, as our servant. (*His forehead is sealed.*)

KING—Retire with Sir Kay for enrollment and to receive the watchword of the gate.

(These given, he is vested with Page's suit. Meanwhile procession marches around, Kay and lad leading the rest, and they reverse the line, by passing within divided ranks down to the rear. Then, when all have faced in, they two march within, up to the throne. Lad kneels. Silence.)

Castle hymn or selected hymn sung or recited: some martial hymn or poem.

THE BOYS' ROUND TABLE

KING (*loudly*)—Rise ———, loyal Page of the Court of King Arthur! (*Rises.*) Comrades, what is the legend of the order?

ALL. (*swords uplifted*)—MY SWORD SHALL BE BATHED IN HEAVEN.

KING—Henceforth, Sir Page, let this be your motto. Salute our newly elected brother. (*All greet him.*)

EXPLANATION

This degree is really introductory only. The Page in mediaeval times was the servant, yet it was possible for him to advance to a higher position; so in our order the new members are in a condition of servitude, they are debarred of certain privileges and must receive instruction before they advance further. Such a condition is not satisfactory and it is not intended that it should be, yet it is most wholesome for a time for the average boy. It prevents a certain self-conscious priggishness in a very decisive fashion. We think it is desirable that the boys should be kept as Pages for at least six months. They need time to find out whether they like the order well enough to become useful members, and they need to fully understand the obligations of the second degree before they take them. Often many boys think them to be unmanly restrictions. They are not so and this order declares by giving privileges to those who take them that they are not so, but there is a danger that the boys will hasten to take upon themselves these obligations so as to become Esquires and be able to vote, and the delay is an antidote to this tendency.

The initiation ceremony, which has just been described, is quite amusing and exciting. The outline

ORDER OF KNIGHTS OF KING ARTHUR

and some of the language has been borrowed from the story of Gareth's enlistment as a Page in Tennyson's "Gareth and Lynette." It is intended to have its lesson. This lesson is that of obligation to those who have shown their friendliness by making the lad a member of their company. The idea of protection to the weak, the central thought in chivalry, and brotherhood to the suffering, is exemplified by this ritual. The boy on his first entrance to the castle finds its members at their best engaged in helpfulness to another, that is, himself. Although the form itself is humorous the actors must learn that it will not *seem* funny unless they be serious and self-controlled.

This ritual should never be given without rehearsal; it may be shortened or elaborated still further. Perfect order and silence of those not participating are to be insisted on throughout. The ceremony is so arranged as to prevent any possibility of physical violence. If disorder or violence are attempted the Merlin should close the exercises immediately for that day. The fact that those who conduct the initiations have earned the privilege by good behavior tends to put these ceremonies in the hands of those who will perform them well. Note that no one touches the candidate but Merlin and Kay.

The "seal" is any ordinary gummed seal.

THE BOYS' ROUND TABLE

VIII

THE SECOND DEGREE

THAT OF ESQUIRE

(The candidate, blindfolded outside by Sir Kay and wearing the seal of a Page upon his brow, enters the castle alone. As he proceeds, he is suddenly stopped by Merlin, who puts a sword blade across his throat.)

MERLIN—Who rushes thus, unbidden, into the presence of King Arthur?

KAY (*from the rear*)—A Page of our court who desires to become an Esquire.

MERLIN (*removing the sword*)—Lad, when first you entered King Arthur's court you were told that the King would bind you by such oaths as is a shame a man should not be bound by, yet which no man can fully keep. The time has come for you to hear those oaths and to be bound by them. Are you willing to go forward?

PAGE—I am.

MERLIN—Sir Kay, lead the Page to the castle.

(The candidate is led twice around the room by Sir Kay, then up an incline to a height, where he is left alone. (For this is used an ordinary wide-topped table, approached by a safe incline of boards.) Representation of a storm of thunder and lightning is optional. Merlin, standing at some distance, continues:)

MERLIN—My lad, you have learned lessons of loyalty, obedience and service as a Page. You aspire to the higher rank of Esquire. To-day you have climbed to a great height. How dangerous is your situation!

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One false step and you fall to ruin. Yet though you are alone and in danger, you have but to call, and friends will come to your aid. And this is true, because you belong to our great kingdom of brothers. I counsel you that he who would make friends must show himself friendly. When next I meet you at King Arthur's court, be ready to take a covenant of friendship.

(The candidate, after being led around the hall again, still blindfolded, is guided by Sir Kay to the King.)

MERLIN—Sir Pendragon, this young Page wishes to become an Esquire at our court.

KING—Has he served his probation as a Page and has he studied the history of our noble order?

MERLIN—Sir Pendragon, he has.

KING—Sir — you have served as a Page. You are now to be recognized as a brother. Will you take the covenant of friendship?

PAGE—I will.

KING—Remove the seal of servitude.

(Merlin removes the seal.)

KING (*rising*)—Form the circle of knightly brotherhood.

* *

(Each member crosses his hands and takes the hands of his neighbors, all standing in circle. The King and Page enter and clasp hands with the others.)

KING—Lad, you may repeat the covenant of friendship after Merlin.

MERLIN (leading, phrase by phrase, the Page follows aloud).

I, Sir —————;

Page to the Knights of King Arthur;

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Standing at the Round Table of unbroken brotherhood;

Do now covenant;

To be true to myself;

True to these brothers;

True to the order;

And true to my country;

I so covenant.

(The King returns to the throne and is seated. The Knights are seated.)

* * *

KING—Sir Merlin have you informed the Page of the obligations that he must assume?

MERLIN—I have, Sir King.

KING—Has he been tested?

MERLIN—He has not.

KING (*addressing candidate*)—Lad, are you willing to undergo the ordeal that shall show whether you are fit to be an Esquire?

CANDIDATE—I am.

KING—Lead him to the stone of testing.

* *

(The Esquires fall in line and proceed twice around the room leading Merlin and candidate to the stone, near which the Chamberlains are collected.)

MERLIN—Here, my lad, lies the mystic sword Excalibur embedded in the stone of testing. If you are ready for Esquireship, you will be able to draw it from its sheath.

Take hold and draw out the sword. (*Emphatically.*)

(Candidate's hands are placed on the hilt of the sword. He tries to draw it and fails. The castle jeers loudly.)

MERLIN—Alas, my son, you are *not* ready. I must go sadly to the King.

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(He goes, and in returning passes twice round the room in the opposite direction whence he came to the stone, and then addresses the King in a loud tone, so that candidate may hear.)

MERLIN—Sir King, the Page was tried and is found unworthy.

KING—Doubtless his heart failed him because of uncleanness. Bring him to me.

(Merlin then returns to stone and brings candidate to the King, and the King addresses him.)

KING—My lad, you cannot become a man until you assume manly virtues. Sir Merlin will bind you by a vow, our triple pledge of purity, temperance and reverence. Kneel.

(Candidate kneels.)

MERLIN—You will pronounce your name and repeat after me the following: —

I, Sir ——— loyal Page of the Knights of King Arthur, do of my own free will and accord, take upon myself the vow of an Esquire:

I will master myself; I will be chaste in word, thought and deed; I will reverence God's house and God's service and God's children, in all chivalry, courtesy and manly valor.

KING—Sir Merlin, you will continue.

MERLIN—Do you now solemnly promise to keep that secret vow and compact which you have made with your own heart, before you offered yourself to be an Esquire?

PAGE—I do.

KING—Let him now be tested.

MERLIN—Rise, lad. We will now go to the stone of testing and try again to draw the sword.

THE BOYS' ROUND TABLE

(Candidate rises, is led to stone, draws sword. The castle cheers, and bears him on their shoulders to the King. Blindfold is removed and Excalibur taken from him and given to the King.)

MERLIN—Kneel, lad.

(*He does so.*)

KING (*touching him with the sword*):—Rise, Sir
———true Esquire of the court of King Arthur.

Comrades what is the motto of our order?

ALL (*swords uplifted*)—MY SWORD SHALL BE
BATHED IN HEAVEN.

(*King gives him the sword.*)

KING—Let your well-won sword, Esquire, be used only in the spirit of heaven and in conflicts that heaven can bless.

(The new Esquire is then led to his place in the circle, and at command of the King all are seated.)

EXPLANATIONS

This form is from the story of Arthur and the magic sword at London.

It is an important step to become an Esquire. It means or should mean that the boy has decided to take an advance step in his moral life. Some boys and even some Merlins have thought that because a boy did not drink, swear or smoke, or because he was a member of the Christian Endeavor Society, he was therefore thought fit to become an Esquire. There could be no more distinct mistake. No boy should be allowed to become an Esquire until he has been tested as a Page for several months. When he does take the obligation it must mean something to him. What if he is temperate? Does that mean that he is pure? Does it imply that he is reverent? Is he sure he is thoroughly temperate?

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We do not recommend an iron-clad pledge for this degree. We prefer that it should be a compact that the boy himself originates. Preparation for this degree enables the Merlin to have a quiet talk with each boy upon the virtues that are its characteristic and to give him needed instructions. If the Merlin finds that the boy has included in his compact some real ideal and some step of self-denial, he should accept it as satisfactory.

In Castle Christopher, Stroudsburg, Pa., no Page can become an Esquire until he has passed an examination upon the simple facts of reproduction in plant, animal and human life. The Merlin says: "The results have been beautiful. It is good to see the self-consciousness and embarrassment disappear from a boy's face as he studies natural science, which is true Christian science, in this way."

Each candidate should present as his qualifications for Esquireship his own knightly biography, that is, the story of the life of the hero whose name he has taken, and answers to certain questions on the meaning of the order and its history.

The Esquires should be distinguished by a special badge. Red is their color, and all the Esquires should have badges or sashes of this color to wear at conclaves.

This initiation is a graphic picture of strength that is acquired by self-mastery. The sword is a large wooden one, with a hole through the blade, so braced and fastened by a pin that it cannot be drawn until the pin has been pulled out, which is done at the second attempt.

THE BOYS' ROUND TABLE

IX

THE THIRD DEGREE

THAT OF KNIGHT

THE FIRST STAGE: DEVOTIONAL

(Knights and candidates present. At a signal all kneel or rise.)

MERLIN—Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Name through Jesus Christ our Lord. Amen.

[Merlin then explains the manner and meaning of the ceremony of knighting in ancient time (see Bulfinch's *Age of Chivalry*), and calls upon the candidates to repeat the Ten Commandments, one by one, setting forth after each the principle suggested, by the following questions. After each commandment and question he makes a pause.]

1. Have I placed obedience to God constantly before me as the highest aim of my life?
2. Have I worshiped Him in sincerity and truth, meaning the words I took upon my lips?
3. Have I spoken or thought lightly or irreverently of sacred things, especially of the Name that is above every name?
4. Have I endeavored to make Sunday a holy day, a day of rest and loving service?
5. Have I given due respect, gratitude and obedience to my parents, my teachers and those in authority?

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6. Have I cherished ill will in my heart toward anyone?

7. Have I been pure in thought, word and deed?

8. Have I taken aught that was not mine without the owner's consent?

9. Have I spoken untruth or unkindness of my fellows and have I been always a true friend?

10. Have I been discontented and unhappy, or have I wished for what was another's?

(After this personal confession made by each to his own soul, Merlin asks for the repetition one by one of the Beatitudes, asking after each the following questions:)

1. Am I willing to practice the presence of God and to learn and to obey the laws of the kingdom to which I belong?

2. Am I willing to be patient, hopeful that I shall some day be content?

3. Am I willing to seek "the charity that cannot believe, the ignorance that will not know, the gentleness that will not condemn the sins of others?"

4. Am I always eager to obey the heavenly vision, to do according to the pattern shown me in the mount, to follow Jesus?

5. Will I be merciful, always a chivalrous knight of Christ, serving the weak, and especially my younger brothers?

6. Will I be pure as he who won the Siege Perilous and saw the Holy Grail?

7. Will I wield a sword that is bathed in heaven?

8. Will I stand alone, misunderstood, neglected, if need be, to be numbered with those who seek a better country, that is a heavenly, even the city that hath foundations, the Kingdom of God among men?

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(After the self-consecration thus expressed in silence, Merlin leads in the General Confession (from the prayer book), or, if he so desires, offers an extempore prayer.

At the close of prayer the knights and candidates may take supper together.)

THE SECOND STAGE: SYMBOLICAL

(Knights lead candidates blindfolded into the castle hall, led by a procession carrying tapers. Merlin follows.)

Processional hymn.

MERLIN—We are now in the great hall of King Arthur. Let us await in silence the commands of the King.

KING—Whom have you there, Sir Merlin?

MERLIN—An Esquire seeking knighthood.

KING—Has he fasted and witnessed a good confession?

MERLIN—He has.

(Enter the Lady of the Lake and three Queens of Avilion, in white, and stand beside the King. The tapers are assembled in front of them.)

MERLIN—Here are three fair Queens, with bright, sweet faces, who will help us in our need. And near me stands the Lady of the Lake, who knows a subtler magic than my own. She gave the King his huge cross-hilted sword; from the deep has she come, where she dwells, from prayer and praise and fast and alms, to bring a message to us at the Table Round.

THE LADY OF THE LAKE—Sweet brother, I have seen the Holy Grail! The Holy Thing is here again among us. Fast thou too and pray, and tell thy brother knights to fast and pray, that so perchance the vision may be seen by thee and those, and all the world be heal'd.

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MERLIN—Lady, bind a baldrie upon yon lad, and consecrate him to knighthood.

LADY (*binding sword-belt*)—Knight of heaven, I, maiden, round thee, maiden, bind my belt. Go forth, for thou shalt see what I have seen, and break through all, till one will crown thee King far in the spiritual city. (*Blindfold is removed.*)

KING—Kneel, while Merlin uncovers the Siege Perilous, perilous for good and ill. Perchance if Galahad be present, we may catch sight of the Holy Grail.

(As Merlin uncovers the Siege Perilous, lighted by the tapers, there is a crash, the tapers go out and over the Siege is seen the Holy Grail, illumined. Silence.)

KING—What seest thou?

CANDIDATE—I see the Holy Grail.

KING—It is the cup from which our Lord drank at the last sad supper with his own. This from the blessed land of Aromat—after the day of darkness when the dead went wandering over Moriah—the good saint, Arimathean Joseph, journeying brought to Glastonbury. If a man may touch or see it, he is heal'd at once, by faith, of all his ills.

A VOICE—If thy heart be pure, this Holy Thing shall fail not from thy side, but move with thee night and day. In the strength of this ride on, shattering all evil customs everywhere, and break through all, and in the strength of this come victor.

(The Grail disappears. After a pause the lights are suddenly turned on.)

THIRD STAGE: THE KNIGHTING

(A conclave is opened in due form at this or another time with the full castle present. At the place indicated for initiations in the conclave ritual, Merlin approaches the throne with candidate. Both kneel.)

THE BOYS' ROUND TABLE

MERLIN—Sir Pendragon, this Esquire desires to become a knight.

KING—Is his heart prepared for the duties and responsibilities of this high degree?

MERLIN—I trust so.

KING—Sir, are you with true and honest heart ready to take the pledge of knighthood?

CANDIDATE—I am.

KING—Lead him to the altar.

(Silence. Twelve strokes of a bell are sounded. He is surrounded by Knights.)

Form the circle of knightly brotherhood.

* *

Standing by this altar, within the unbroken circle of your brethren, do you covenant with them and with your own heart to serve your Master, the church, and this order, as a true Christian Knight?

CANDIDATE—I do.

(*King retires to throne.*)

Hymn (*optional*).

KING (*raising Excalibur*)—Kneel.

In the name of God, and St. Michael, and St. George, Sir ————, I dub thee Knight. (*Smiting his shoulder.*) Be brave and loyal! Rise.

(*Knight rises.*)

KING—What are the arms of your heraldry?

The Knight answers.

KING—And what is your knightly motto?

The Knight answers.

KING—Kneel and receive thine armor, and, kneeling, listen to the dearest wish and prayer of her who blesses you.

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(The mother of the Knight or the Lady of the Lake invests him with his sword and spurs, and whispers wish or prayer.)

MERLIN—Let us pray. (*All kneeling.*)

O Lord God, high and mighty, who doest Thy will through the strength of men, bless this sword of our endeavor. Bless it with the strength of Thy will. Bless it with the humility of Thy Son, Jesus Christ. Bless it with the gentleness of Thy love, that it be justly used. Bless it with the wisdom of Thy mind, that we do know for what we fight. Bless these who bear it that they may not be ashamed to confess the faith of Christ crucified, and manfully fight under His banner, against sin, the world and the devil, and continue Christ's faithful soldiers and servants unto their life's end. Amen.

(The Merlin or the Knight's father attaches the cross to his robe.)

MERLIN—Let us pray.

Almighty God our heavenly Father, bless thy servant [or servants], this Christian Knight, upon whose breast we place the Holy Cross, the symbol of the Passion of our Lord. Grant that, as it is close to his heart, so he may learn to love it, and his right hand to defend it, and that, thus sealed with the sign of love, he may go forth, not to be ministered unto but to minister and to give his life a ransom for many. In the name of Christ we pray. Amen.

KING—Follow Sir Merlin for enrollment as a Knight of the order.

(All are kneeling in double lines and Merlin and new Knights pass down. After the enrollment, all rise. The new Knights are received into an inner circle of Knights only, while the Esquires and Pages surround them by an outer circle. All join hands.)

KING—What is the motto of our order?

THE BOYS' ROUND TABLE

ALL—MY SWORD SHALL BE BATHED IN HEAVEN.

KING—Sir Knight, in fulfillment of our motto, seek a quest worthy of your honorable name, and report to me when it is fulfilled.

Brethren do homage to the newly consecrated Knight.

(All give him the military salute, and the conclave is closed in regular form.)

EXPLANATION

Before this ceremony, the candidate should scrupulously observe all the ancient customs, viz: the bath; confession (perhaps a special quiet talk with parents or Merlin); the vigil (an hour alone standing in the darkened church with his sword laid upon its altar); in churches, where it is available, the morning sacrament; and fasting (since noon).

The candidate should appear in a white robe with a red scarf and a black belt, escorted by two other Knights as Sponsors. The white represents purity, the red the blood he is willing to shed in defense of the oppressed, the black is the emblem of death, that comes to all. This is from the mediaeval French custom.

In the impressive Second Stage the entrance of the Lady of the Lake is emblematic of the blessing of the Knight by the church, and takes the place of the blessing of the armor by the priest in the olden ceremony. The episode of the Holy Grail at the Table Round is taken, in detail and in language, from Tennyson's account of its first appearance in his "The Holy Grail." The "Voice" is supposed to be that of Galahad. The "crash" is made by a hammer

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struck on a sheet of zinc or iron, held suspended. The "Grail" is a silver cup placed upon a stand and covered until its appearance, when it is illumined by a light hung high and shaded so that a beam only will fall down upon the cup through a long tube.

It is a good custom for the new Knight to select as his quest an act of self-denial, the accomplishment, not the nature, of which, he shall be required to report.

THE BOYS' ROUND TABLE

X

THE SIEGE PERILOUS

A FORM FOR CONFERRING THE HONOR

(In the conclave, at the time of new business, the *Siege Perilous* may be conferred. Before it is given the *Merlin* should be assured that there will be general consent in the castle to its being given and that the one upon whom it is to be conferred is ignorant of the proposed action or at least has made no effort to secure it. He should also see that some member has prepared; in fitting and dignified language, an account of the exploit which deserves commemoration and that there are two sponsors or witnesses to the deed.)

MERLIN—Sir Pendragon, I have the honor to name one of our brethren for the seat of the peerless Knight, Sir Galahad, the *Siege Perilous*.

KING—Sir Kay, you may read the conditions for the conferring of this honor.

KAY (*reads*)—When a great deed of brawn or brain or knightliness hath been done by a brother, it shall be told to Merlin and by him to the King. Then if they think fit, the King shall rise and all the brotherhood with him, and so be none dissenting, and the *Siege Perilous* shall be uncovered, and the brother shall be led thereto, and so shall he sit beside the King. Then for that whole conclave shall he be hailed as Sir Galahad, and all his life long thereafter he shall be a Baronet.

KING—Merlin, name me this worthy brother.

MERLIN—Sir Pendragon, it is Sir ———.

KING—What is the exploit or adventure that shall



SHOWING ARRANGEMENT OF THRONE, SIEGE PERILOUS, BANNERS,
AND SENESCHAL'S DESK.

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entitle this brother to so great a dignity? Name me his knightly achievement.

ANY KNIGHT (*reads*)—Sir Pendragon, etc. (*describes the exploit in detail*).

KING—Who are sponsors for this deed of glory?

SPONSORS—We are, Sir Pendragon.

KING—Are you witnesses, or have you certain knowledge, that this deed was performed as this declaration sets forth?

SPONSORS—Even so, Sir Pendragon.

KING—Sir ———— (*the candidate*), you may retire.

KING—And now I shall ask the Brotherhood for their consent to raising Sir ———— to the seat of Galahad, the Siege Perilous. (*To the Knights, calling each by his castle name.*) Sir ————, do you grant the Siege Perilous to this brother?

EACH—I grant it (*rising*).

(*And so with the Esquires and Pages, until all have consented and all are standing.*)

KING—Merlin, you may uncover your ancient and honorable seat. (*Merlin uncovers the Siege.*)

KING—Brothers, do obeisance to the peerless Knight.

(*Kay leads the candidate for the Siege up the Hall through double lines of knights kneeling upon one knee with swords outstretched in an arch, to the Siege. As he seats himself, Merlin lays over his shoulder the crimson cover of the seat as a cloak.*)

KING—Rise, Sir Knights, Esquires and Pages. Sir Kay, proclaim Sir ———— as Galahad for this day and for all his life Baronet of the Order of the Knights of King Arthur.

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KAY (*facing the new Baronet, at either hand of whom now stand the Heralds, holding their banners*)

—By command of the King, and by authority of the Knights of King Arthur, I proclaim thee, Sir ————— (*giving all his titles and the dates when conferred*) as Galahad of our castle for this day and for all thy life long Baronet of the Order of the Knights of King Arthur.

KING—Acclaim Sir Galahad.

ALL (*loudly, rising*)—Hail to Sir ————!

EXPLANATION

This spontaneous burst of unanimous praise is a splendid encouragement to the individual member who deserves it. The Merlin will endeavor to set the standard for this honor high enough so that everybody will not expect to get it at once and yet reasonable enough so that various kinds of genuine and unselfish achievement may be rewarded. As illustration of the deeds recognized, we turn to our reports from individual castles and learn that the Baronets have earned the rank by these merits: “unusual attainments in athletics and by loyalty;” “by obtaining a beautiful room for the meetings;” “by risking his life to save another;” “by confessing a wrong;” “by faithful service as Counsellor to Merlin;” “by rescuing a young lady from drowning;” “for succoring an orphan boy, dividing clothing until there was no more to divide, and helping financially as long as he could, yet himself a poor boy of 15 years supporting himself and mother by

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his own labors;" "by acts of kindness;" "for doing the ironing and chamber work for his mother."

The authors are very anxious to have reports of the deeds which in the various castles have been rewarded by the Siege Perilous.

THE BOYS' ROUND TABLE

XI

THE PEERAGE

A FORM FOR CONFERRING ANY RANK OF THE PEERAGE

● (In the conclave, at the time of new business, the Merlin having assured himself that any member has fulfilled the requirements for any rank and having ready the diploma of the same, rises and says:)

MERLIN—Sir Pendragon, I have the honor to present to you Sir ——— as worthy of the rank of (*Baron, Earl, etc.*) in our ancient order.

KING—What is the lineage and knightly history of this brother?

MERLIN—Sir ———, whom I name for the rank of ———, was made a Page in our order on the — day of the — month in the year of King Arthur the ——— (and so on) and has proven himself a loyal and worthy brother of our order.

KING—What fitness has he shown for so noble a rank?

MERLIN *names his attainments.*

KING—Sir ———, you may present yourself at the throne (*rising*). And now, whereas it hath been represented unto me by our right worthy and trusty Knight, Sir Merlin, that this brother is worthy, I, Arthur Pendragon, King in the Order of the Knights of King Arthur, do by my special grace, certain knowledge and mere motion confer upon Sir ———, of Castle ———, the rank of nobility

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of ——— in this kingdom and grant, constitute and ordain unto him the title of (Lord) ———, (Baron) of ———. Sir Merlin, you may give him the parchments of his nobility. Sir ——— and Sir ———, you will escort him to a seat among his peers.

EXPLANATION

Besides the degrees of Page, Esquire and Knight, the order has a series of honorable ranks called the Peerage. They are in order as follows: Baronet, Baron, Viscount, Earl, Marquis, Duke and Prince. The lowest of these, Baronet, is given by the local castle. The rest are given by the order. They are achieved as follows, being arranged so that they are open to the individual member as well as to the boys who meet in Castle:

BARONET

The model Castle Constitution says: "When a great deed of brawn or brain or knightliness hath been done by a brother it shall be told to Merlin and by him to the King, etc. Then for one whole conclave shall he be hailed as Sir Galahad and all his life long thereafter he shall be a Baronet." The local castle thus honors with the Siege Perilous its achievements. (For conferring this rank see chapter X.)

BARON

The order gives the rank of Baron as follows: for long service (for active membership in the order three years); for distinguished service to the order; to any person who founds a castle; for victory in inter-castle athletics; for completing the first Reading Course,

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presented by the local Merlin or by the International King Arthur, or for satisfactory evidence that one has won a "coup," for boys 14 to 18, in the Woodcraft Indians.

VISCOUNT

The order gives this rank; to the head of a County Palatine; for maintaining three castles; for victory in inter-castle literary or oratorical tournaments; for completing a second Reading Course; for satisfactory evidence that one has won a "grand coup," for boys 14 to 18, in the Woodcraft Indians. (See chapter IV.)

EARL

The order gives this rank: when members become of age; after active membership for five years; for completing a third Reading Course; for three "grand coups" in the Woodcraft Indians.

MARQUIS

The order gives this rank: for achieving the Siege Perilous in a castle thrice and to Merlins of provinces (or groups of castles) of the order.

DUKE

The order gives this rank, at its option, not for any specified effort, but for such remarkable service to the order, such knightly achievement, or such heroic deeds as it desires to honor. A Duke is *ex-officio* a Chancellor of the order.

PRINCE

The order gives this rank: (the full title is Prince Galahad of Caerleon) not oftener than once a year

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and to no more than one person a year, to one who shall be adjudged to have been that year the most knightly of all the brotherhood.

TITLES

A Baronet may write "Bart." after his name and should be enrolled by his rank in the castle roll. A Baron is to be spoken of as a "Lord," a Viscount as "Count," an Earl as "Earl," etc. They are addressed as "your Lordship," if that doesn't seem too humorous. A Baron assumes the name of his castle to add to his title. Thus, Frank Percy on joining the knighthood chooses the title Gareth and becomes "Sir Gareth." Being raised to the Siege Perilous, he adds "Bart." Being raised to the Barony, and being a member of Castle Perth, he is "Sir Gareth, Baron of Perth." If he attains an Earldom he is "Earl of Perth," etc. He is so enrolled in his Castle and by the International King of the order "at Caerleon" (the seat of the order; the word means: "Castle of the Legions").

DETAILS

The International King depends upon the judgment of local Merlins as to the success with which any member has met any of these tests, and he signs and forwards the diplomas without question, but he expects that the contests will be of considerable difficulty. For instance, to "read" a reading course means to have passed as thorough an examination upon it as upon a high school English text. A reading course should include at least five books. The following are recommended for the first course:

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1. Roosevelt and Lodge's Hero Tales of American History.

2. Harding's Story of the Middle Ages.

3. Charles Reade's The Cloister and the Hearth.

4. Kipling's Captains Courageous.

5. The Gospel according to Luke.

To have been "an active member" for three, four or five years should mean a certain standard of conduct and attainment in the castle. Not the length of time alone but the development of character must be considered.

The "coups" of the Woodcraft Indians refer to certain scientific tests of boyish attainment in athletics, campcraft and woodcraft which have been devised by Mr. Ernest Thompson-Seton, who is much interested in our order and who has given permission for their use. It is not meant that one must have actually been a member of the Woodcraft Indians to be entitled to those honors, but that one should have proven that he has done the things which in that organization entitle one to "coups." What these accomplishments are may be found out by sending 25 cents to headquarters, for the "Birchbark Book."

The members of the Peerage are entitled to wear special decorations furnished by the order, and to have special diplomas, also furnished from the central office. If the badges are made locally, they should conform to the following scheme of color:

Page, blue.

Esquire, red.

Knight, white.

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Baronet, gold bar across color of rank. (This means that a Page who has achieved the Siege Perilous shall wear a gold bar across his blue badge, etc.)

Baron, purple.

Viscount, yellow.

Earl, lavender.

Marquis, light blue.

Duke, crimson.

Prince, red velvet.

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XII

A FORM FOR CORONATIONS

A "coronation" is simply an installation service, and, when held in the fall as a public exercise, has great value in helping the boys see the responsibilities of their offices, in making a good beginning for the year's work, and in impressing the public, and especially boys not yet members, with the value and dignity of the order.

OPENING OF CONCLAVE

KING—Sir Knights, Esquires and Pages!

ALL—Hail to the King!

KING—I am about to open a conclave of Castle ———, No. —, Knights of King Arthur.

Sir Heralds, proclaim the purpose of our ancient order.

HERALD OF THE CROSS—We be joined hand and heart to achieve Christian knightliness. What harmeth body, defileth tongue, or doeth ill to mind cometh not to our conclave.

HERALD OF THE FLAG—To the great Republic we avow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest.

ALL—For these ends and by these means we pledge our hands, our hearts, and our manly honor to our ancient order.

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EVENING WORSHIP

KING—Sir Merlin, lead our evening worship.

(Note.—The following or any other responsive reading suitable for the service may be used. The whole worship should be conducted with the greatest dignity and reverence, the Castle standing during the reading and hymn and kneeling in knightly fashion during the prayer.)

MERLIN—Glory to God in the highest!

ALL—And on earth peace, good-will toward men.

MERLIN—O Israel, trust in the Lord.

ALL—He is their help and their shield.

MERLIN—O house of Aaron, trust in the Lord.

ALL—He is their help and their shield.

MERLIN—Ye that fear the Lord, trust in the Lord.

ALL—He is their help and their shield.

MERLIN—The Lord hath been mindful of us.

ALL—He will bless us.

MERLIN—O come, let us sing unto the Lord.

ALL—Let us make a joyful noise to the Rock of our Salvation.

HYMN

MERLIN—Create in me a clean heart, O God.

ALL—And renew a right spirit within me.

MERLIN—Let us pray.

ALL—Almighty God, who hast called us, Thy young learning-Knights, to become disciples of loyalty, chivalry and service, bless and prosper us as we assemble at this conclave, and help us so to conduct ourselves in an orderly, attentive and obedient manner, at this and all other times, that we may be fitted for the service of Thy blessed Kingdom in this world,

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may be adorned with the virtues of Christian knightliness, and may finally attain, in company with the brave, the true and the good of all ages, to a life of higher service and a state of endless felicity; through Jesus Christ our Lord.

ALL—Amen.

MERLIN—Grant, O Lord, that those who are now about to be invested with the government of this Castle may be faithful in the fulfillment of their duties and responsibilities and labor earnestly for the welfare of the Castle and our order, in the name of Jesus. Amen.

(Here follows the Lord's Prayer in unison.)

HYMN

KING—Sir Constable, you will conduct the brethren in regular order from the hall. Sir Chamberlains, you will prepare our Castle hall.

(All march out.)

RECESS

(Note.—The Castle retires to the robing-room. Here the retiring officers divest themselves of the insignia of their offices, which the Heralds return to the hall of conclave, the King's robe, sword, etc., on the throne; the insignia of the other officers and the Castle banners in their respective places. Seats are arranged for the Castle members according to their offices. The service is made more impressive if Kay escorts the officers-elect to these seats in order of office, the lowest coming first, leading up to the King who enters last. For the installation Merlin or the Pastor stands within the brotherhood circle before the Round Table and Kay conducts the candidates before him as directed. Everything being ready and in order, Merlin declares the recess ended. The Castle marches in, King is seated.)

MERLIN—Sir Kay, you may bring hither the Chamberlains newly chosen.

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KAY—Sir Merlin, I present to you Sirs —, —, —, —, —, —, —, —, who have been elected Chamberlains of this Castle.

MERLIN—Sirs, to you who are to hold the important office of Chamberlains of this Castle falls the responsible task of inducting paynims into the membership of our most ancient and noble order. From you they will learn the first duties of knighthood and from your example they will gain courage to undertake them. Be vigorous in your duties, but temper vigor with tenderness. Sir Kay, will give you your seats.

MERLIN—Sir Kay, you may bring here the Heralds newly chosen.

KAY—Sir Merlin, I present to you Sirs — and —, who have been chosen Heralds of this Castle.

MERLIN—Sirs, you have been chosen Heralds, to serve Sir Kay the Seneschal. In olden times the Heralds were among the bravest and most important of the King's soldiers. To them fell special and confidential service for their monarch. In our day you serve the Seneschal. From him you receive orders to proclaim conclave, and to do such other service as he may deem important for the welfare of the Castle. Further, you are given charge of our Castle banners and it is your duty not only to carry them in procession, but to see that they are properly respected and cared for.

Sir Herald of the Cross (*Merlin here places in his hands the Castle banner*), into your hands do I deliver our Castle banner. Its red field signifies courage, faithfulness, sacrifice, and its white cross stands for purity. Without courage one cannot be pure and without purity there can be no other virtue. Re-

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member the words of our constitution: We be joined hand and heart to achieve Christian knightliness. What harmeth body, defileth tongue or doeth ill to mind cometh not to our conclave.

Sir Herald of the Flag, into your hands do I entrust the flag of our country. See that it is always honored, and bear in mind the words of our constitution: To the great Republic we avow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest.

Sir Kay will conduct you to your stations.

MERLIN—Sir Kay, you may bring hither the Chancellors newly chosen.

KAY—Sir Merlin, I present to you Sirs —, —, —, who have been chosen Chancellors of this Castle.

MERLIN—Sirs, the duties devolving upon the Chancellors are of the deepest import. The Chamberlains are our ministers to the paynims, our Heralds bear the sacred symbols of our loyalty, but with you rests the very life of our castle. You are the King's counsellors. In war, in peace, in the daily business of the castle your activity and wisdom determine its success and triumph or its failure and ignominy. You have won these honors by long fidelity. Let that fidelity be to us the guaranty of further faithful service. Assume your places, next below the throne.

(If a new Seneschal assumes office.)

MERLIN—Sir Kay, you may bring here your successor. Sir Kay, give to your successor the Castle rolls [and commit to him the Exchequer]. *(To the new Seneschal)* To you, Sir, the King has given a place of greatest responsibility. [You are entrusted

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with the Castle exchequer. Be honest and just.] You are entrusted with the Castle roll. Keep it spotless. The Castle hall is in your care. See that it be ever in readiness. To you, sir, much has been given, and of you much will be required. As the chief servitor of the King, take your seat by my side at the head of the Table Round.

MERLIN—Sir Knights, Esquires and Pages, rise.

Sir Kay, you may escort hither the Queens of Avilion.

KAY—Sir Merlin, I present to you the Queens of Avilion.

MERLIN—Fair ladies, you have done us the honor of appearing at the Court of King Arthur, as our patron ladies and as guardians of our King. Sir Knights, Esquires and Pages, draw your swords, in token of our pledge of chivalry to woman and of allegiance to our Queens. Chancellors, give their Highnesses place beside King Arthur's throne. (*They surround the empty throne. The Castle is seated.*)

MERLIN—Sir Kay, you may inform Sir Pendragon, our King, that the Castle awaits his coming.

(The Castle is arranged in double line, facing, with swords drawn and arched. The new King walks up the line, and as he stops before the throne and turns, facing the Castle, the shout is raised:)

ALL—Hail to the King!

KAY—Sir Merlin, our King.

(The Castle swings back into the form of a crescent, presenting arms.)

MERLIN—You, Sir, are to sit in Arthur's seat, at the head of the fair order of the Table Round, a glorious company, the flower of men. Be thou in

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truth a King, and we will work thy will who love thee. Take thou thy sword, Excalibur. Take thou and strike! The time to cast away is yet far off. (*A Queen girds him with Excalibur.*) Take unto thee the royal robes, and clothe thyself as King. (*Another Queen robes him.*) Take thy crown, and reign. (*The third Queen crowns him, as he kneels.*) (*To the Castle.*) Come, and let us give fealty to our King.

(All gather close in front of the throne, kneeling on one knee, with swords presented. As the King extends both hands, silently, a beam of light is flashed down upon the group of the King and the Queens.)

KING (*raps for the Castle to be seated*)—Sir —, I have chosen you to be Sentinel of this Castle. Your post is one of honor as well as danger. You will guard the entrance to this council-chamber that none may enter save those who have the right. Be vigilant. Sir Kay will conduct you to your post of duty.

Sir —, I have chosen you to be Constable of this Castle. You will assist me in keeping order and duly report any unruly or disorderly conduct. Sir Kay will conduct you to your station.

ADDRESS OR OTHER PROGRAM FOR THE EVENING

Closing of conclave.

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XIII

A FORM FOR INSTITUTING A NEW CASTLE

The boys, with their Merlin, come to the Castle hall and one of their number is chosen to go through the form of initiation up to the point where the King says: "Sir Kay, read to him our covenant." Instead, the King says:

KING—Rise, lad, and be attentive while I read from the words of King Arthur himself. (*Reads.*)

"I was the first of all the Kings who drew
The knighthood errant of this realm and all
The realms together under me, their Head,
In that fair order of my Table Round,
A glorious company, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine and swear
To reverence the King, as if he were
Their conscience, and their conscience as their King,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds.
Not only to keep down the base in man,
But teach high thought and amiable words,
And courtliness and the desire of fame,
And love of truth, and all that makes a man!"

(*From "Guinevere."*)

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Lad, lay thy hands in mine and swear: to reverence thy King and thy conscience as thy King, to seek high thought and love of truth, and follow all that makes a man. Do you thus swear?

LAD—I do.

ALL—We are witness.

KING—Paynims, approach the throne.

(The members of the new Castle come forward.)

KING—Kneel. Raise your right hands. Do you all take the Page's oath of loyalty and service to our ancient order?

THE NEW CASTLE—We do.

ALL—We are witness!

KING—Rise. Join hands in a circle of brotherhood and repeat after Sir Kay the words he shall give you.

KAY (*reads*):

This brotherhood is of the Order of the Knights of King Arthur. We be called Castle ———, No. —.

We be joined hand and heart to achieve Christian knightliness—(Art. 2).

Arthur is our King. He wieldeth Excalibur and ruleth at conclave—

Merlin serveth us. He keepeth our rolls and giveth us counsel—(Art. 4).

What harmeth body, defileth tongue, or doeth ill to mind cometh not to our conclave.

Our arms be a cross maltese, argent, upon a field gules.

Our legend, "My sword shall be bathed in heaven."

To the great Republic we vow our allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest. For these ends and by these means

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we pledge our hands, our hearts and our manly honor to our ancient order.

KING—Sir Kay shall read to you your royal charter.

KAY (*reads it aloud and then gives it to the Merlin of the new Castle.*)

KING—And now, Sir Seneschal, present these Pages to those who have honor in our Castles.

KAY (*introduces them to the patrons of his own Castle, as follows*):

KAY—First, Merlin, “The Mage at Arthur’s Court, (1)

The most famous man of all those times,
Who knew the range of all their arts,
Had built the King his havens, ships and halls,
Was also bard and knew the starry heavens;
The people call’d him wizard.” (2)

“And near him stood the Lady of the Lake,
Who knows a subtler magic than his own—
Clothed in white samite, mystic, wonderful.
She gave the King his huge cross-hilted sword,
Whereby to drive the heathen out.” (3)

“And like the cross, her great and goodly arms
Stretched under all the court and did uphold it.” (4)

We have also our three Queens of Avilion—

“Down from the casement over Arthur smote
Flame-color, vert, and azure, in three rays,
One falling upon each of three fair Queens,
Who stood in silence near his throne, the friends
Of Arthur, gazing on him, tall, with bright
Sweet faces who will help him at his need.” (5)

This is the Siege Perilous.

In Arthur’s hall—“there stood a vacant chair

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Fashion'd by Merlin ere he past away,
And carven with strange figures; and in and out
The figures, like a serpent, ran a scroll
Of letters in a tongue no man could read.
And Merlin call'd it ' The Siege Perilous,
Perilous for good and ill; for there,' he said,
' No man could sit but he should lose himself.' ''
And therein sits only the pure Sir Galahad who losing
himself finds his life.

KING—Pages, present yourselves to Sir Kay for
enrollment. (*All enroll in the new Castle's roll book.*)

KING—Sir Knights, Esquires and Pages of Castle
—(*old Castle*).

ALL (*rising*)—Hail to the King! (*They encircle
the new Castle.*)

KING—We now, the members of Castle (*old Castle*),
give a hearty welcome to the members of Castle (*new
Castle*). We are glad to receive you into our order.
May you be loyal to your Castle, to your order, to
yourselves, and to your King. Sit now in the circle
of the Round Table at our noble conclave.

— — —
Quotations: 1. Gareth and Lynette. 2. Merlin and Vivien.
3. Coming of Arthur. 4. Gareth and Lynette. 5. Coming of
Arthur. 6. Holy Grail.

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XIV

SUGGESTIVE METHODS

We extract several of these suggestions from reports of Merlins that have come to us.

OPEN CONCLAVES

A line of very successful effort in which the boys have engaged is the "open court." Our castle by-laws provide that "open courts may be held at the discretion of the castle not oftener than once in two months." To these open courts each of the boys of the castle invites one of the young girls of the Sunday school. Although the attendance is not strictly confined to our own girls, they are usually the ones selected. The members of the castle wear their full regalia and the parish hall is arranged as if for a meeting, only the ritual is not used, but a special ceremonial suitable to the occasion is substituted, in which the King welcomes "the ladies" to "the castle hall." Some of the details of two courts may interest you.

An "Autumn Court" was held in November and the hall was decorated with corn stalks, pumpkins, etc.; jack-o'-lanterns were placed on the window sills and suspended from the roof trusses. At a given signal the electric lights were turned off and while the room was lighted only by the jack-o'-lanterns there was "a ghost walk." The curtain was raised, while the hall was still darkened, and a group of witches was seen about a caldron, while another witch was

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seen to fly across the stage on the traditional broomstick, bearing a jack-o'-lantern. Various Hallowe'en games were played and there was dancing.

On the evening of St. Valentine's Day was held "The Court of Saint Valentine." The boys invited the girls by sending them valentines and the girls responded by sending a ribbon which the knight was to wear as his lady's colors. The hall was decorated with hearts of red and hearts of yellow (these being the castle's colors), which were fastened on the walls and (very small ones) sprinkled on the floor. A huge envelope, addressed to "The Ladies of Castle Shalott," and made of white paper fastened over a wooden framework, occupied the proscenium-arch, and through this sprang a little cupid, who distributed the favors. Prizes were awarded for the best design for a valentine, for the best rhyme and for the best marksmanship in shooting at a heart-shaped target with cupid's bow and arrow. There were other features, such, for example, as the refreshments which were in heart shapes and the castle's colors, but the foregoing will be sufficient to give the idea.

—REV. C. F. WALKER, Cleveland, O.

EARNING THE DEGREES

Advancement to the rank of Esquire and Knight must be earned. One thousand points are required for initiation to a higher rank. These points are earned in the following ways: attendance at conclave, at Sunday school, and at church; punctuality in the above three things; deportment in conclave and Sunday school (this last has transformed our class of "bad boys"); study of the Sunday school lesson at

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home; reading the Bible; reading books about King Arthur and his knights (of which I have several to loan); acting as peacemaker; sitting in the Siege Perilous (if they can attain unto it); going on quest (returning written answers to the quests I give them each week); and for making their own spears and swords. I keep a record of each boy's work. Earning the necessary number of points for initiation to the Knight degree is made more difficult as points are allowed for fewer things.

As an incentive to the boys to work I allow the one earning the largest number of points each month to choose a Lady of the Lake, preferably his mother, who is allowed to attend the conclave. This is for the Pages. The Esquire having the most points gained during the month chooses a Queen of Avilion. To be made a Knight he must be represented by three Queens of Avilion. This gives the mothers and friends of the boys a chance to see what we are doing and to have the privilege because the boy she is interested in has earned it for her. I recommend that scheme; it is a good one.

When the castle was instituted we elected a King to serve until some of the boys should become Esquires, the one having the highest number of points was then made King until such time as one becomes a Knight when he, by right of precedence, will become King. I try by this to impress on their minds that in this world they get just what they earn, and deserve. The ex-King is called Sir Uther and is honored as a sort of Past Master.

—REV. GUY V. HOARD, Crystal Falls, Mich.

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THE SERVICE OF THE PAGES

We open the conclaves in the degree of Esquire, then admit the Pages who enter singly, salute the King, advance to the Esquires whom they serve, kneel and receive his sword and shield, and then stand behind his chair till the Pages are dismissed, after which the conclave is closed.

—REV. GUY V. HOARD, Crystal Falls, Mich.

SUCCESSION IN OFFICE

We advance our officers in this order: 1st, Sentinel; 2nd, Seneschal; 3rd, Constable; 4th, King.

—REV. W. R. BOSARD, Grandin, Mo.

THE EX-KING

We call the ex-King "Sir Uther," and when a new "Sir Uther" is made, advance the last one to the Peerage.

—REV. W. R. BOSARD, Grandin, Mo.

A SALUTATION

In the short dedication of the Idylls of the King, is this line, "Wearing the white flower of a blameless life."

We have made use of that as a sort of ideal up to which every boy is expected to try to measure. In order to keep this thought before them, I have made it the basis of a sign of salutation, which we use in the meeting and whenever we happen to meet outside. When I meet one of "my boys" I raise my left hand to the lapel of my coat. He understands that to mean the interrogation "Are you wearing the

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white flower of a blameless life?" He is expected to reply by placing his left hand over his heart, signifying "I am." I respond with a similar gesture, meaning "So am I." The boys seem to associate the idea with the sign constantly, and I believe it is a good way to keep them in mind of the thing for which the society stands.

—REV. GUY V. HOARD, Crystal Falls, Mich.

THE CONSISTORY

In the Epworth Memorial Methodist Church in Cleveland ten castles, representing ten Sunday school classes, were all federated together as "the Epworth Court of King Arthur." In charge of them were a boys' committee, which raised the finances, a boys' committee composed of those in the church who were studying and working at the boy problem, and the consistory, consisting of the pastors, the boys' committee and the members of the Knight's degree, who conferred the degree of knighthood. The consistory met but twice a year. All the boys' parents were invited and every Knight was supposed to be present. This alliance of the boys' classes with each other and of the boys with the leaders of the church did much to encourage their incorporation in the church life. —Condensed from REV. W. S. MITCHELL, Meadville, Pa.

A CASTLE WORKSHOP

A Merlin who has been the means of starting four castles among some exceedingly rough boys says:

A workshop is of inestimable value to a castle. It gives to a group of boys some common activity. It

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plays the same part in boys' work that serving for a common, good cause does in woman's work in the church. It makes the club independent and enables it to do many things which would be impossible were the club dependent upon dues or upon the generosity of more or less interested elders. It places the poor boy on the same level as the rich boy. Such manual work teaches a great, new, industrial and economic truth, namely, the value of co-operative work in the world of real life.

—REV. A. E. HOLT, Ph. D., Pueblo, Colo.

CASTLE HANDICRAFT

Each boy begins by making a shield out of hard wood for himself. He does all the work on it, staining and waxing it and emblazoning it with his crest. This being done he becomes a Craftsman, and proceeds to make a mission chair for his own use in conclaves. His chair being finished, he makes a small table to stand in front of his chair. These tables are sections of a huge design which when completed will make a huge Table Round. The Master Craftsmen, those who have completed chair and table and their quota of the throne, are to begin Venetian bent iron work. These will produce antique lanterns and ornaments for the castle hall.—JOHN L. ALEXANDER, Y. M. C. A. Secretary, Spring Forge, Pa.

TO TEACH THE ARTHUR LEGENDS IN ONE YEAR

The entire Arthur story is compassed in the "Idylls" in a single year, beginning at New Year's. Four of the dates are definitely fixed for us. It was on the night of the New Year that Merlin stooped

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and caught the babe, that came to shore on the ninth wave, and cried, "The King." It was in April that Launcelot brought Guinevere to the court, and in May that the great King was wedded. So far there is no uncertainty: as the coronation and the founding of the Round Table came before the marriage, we might place them in February and March. Enid and Geraint were wedded at Whitsuntide; that marks June. The storm that struck the oak where Merlin sat with Vivien was surely a July storm. It was full summer when the Lily Maid came to Camelot, and the Queen watched the slowly moving barge from a window framed in vine leaves; we may suppose it was August. The Holy Grail passed through the great hall in late summer, so we may place it in September. But the next date is more assured: the last tournament was fought amid the yellowing leaves, and the King came back in a "death dumb autumn dripping gloom" to find the great Queen's bower dark. This marks October. It was in the mists of November that he bade the Queen farewell. Then further west he pursued Modred till he fought his last fight on

" That day when the great light of heaven
Burned at his lowest in the rolling year."

HERALDRY

Castle Tahoma, 499, Tacoma, Wash., has a unique plan. Each boy, when admitted to the castle as a Page, is allowed to choose, or if desired Merlin may assign, with the character name, a crest. This is embroidered on the front of his helmet, and is regularly registered in the castle records. When he becomes

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an Esquire, he is given a shield, blank except for the canton of the order, but with the crest above it in proper form. This escutcheon is nicely drawn and colored on card 5x7, framed and hung on the castle wall over his seat. When he is knighted the shield is no longer blank, but he is given a suitable device, by order of Knights, which is his coat-of-arms. This is hung on the castle wall, and he is allowed to have a copy to hang in his room at home. This design may be altered as he obtains additional honors, so that his record is shown on the shield. For instance one knight, whose original crest was a fir tree proper, was allowed, upon being seated in the Siege Perilous, to make his crest "Out of a Baron's Coronet, a Fir tree proper," thus putting a coronet instead of the customary wreath, and so showing the honor to which he has attained.

THE EMBLEMS IN FLOWERS

The members of Whitby, 558, Wauregan, Conn., took care of the church lawn and maintained two beds of flowers, one in the form of shield, the other of a cross.

ORDER OF KNIGHTS OF KING ARTHUR

XV

BOOKS, PICTURES AND GAMES

Books

No one should undertake to establish and carry on a castle who has not to some extent become familiar with the literature of the Arthurian legends. The more you know them and about them the better fitted you are to interest the boys. More people fail because they rush headlong into the establishment of a castle without first knowing some of the legends and the age and characteristics of chivalry than from any other cause. Therefore, before you even suggest the establishment of a castle, learn some of the Arthurian legends.

Of course you know that the foundation of these tales is the "Morte d'Arthur," by Sir Thomas Malory. You may obtain a complete edition of this work for any price from 80 cents to \$4.80. But you may not care to read the whole work as it was issued in this old English form. If not, then secure No. 158 of the Riverside Literature Series, published by Houghton, Mifflin & Co., Boston, which will cost you 15 cents net, postpaid. This admirable little volume will give you the books of Merlin and Sir Balin from Malory, with introductory sketch by Prof. Child, Caxton's preface, and a glossary, which will enable you to ascertain the meaning of unfamiliar words. This will inform you as to the origin and significance of the tales.

THE BOYS' ROUND TABLE

For the period in which they were developed see Hallam's "Middle Ages," or Harding's "The Story of the Middle Ages." The latter 50c. net.

The legends have been rendered into modern English by a number of writers. One of the most perfect is "The Boys' King Arthur," by Sidney Lanier. Price, \$2. For one who loves beautiful English, this is delightful. Unfortunately the younger boys do not care for it.

Excellent simple versions for use in the castle or the home reading of the boys are:

"King Arthur and His Noble Knights," by Mary Macleod, \$1.

"King Arthur and His Knights," by Maude L. Radford, and "King Arthur and His Court," by Frances Nimmo Green. Either 75 cents.

"The Court of King Arthur" and "Knights of the Round Table," by W. H. Frost, price, \$1.50 each, are liked by many.

"The Story of King Arthur and His Knights," "The Champions of the Round Table," and "The Story of Sir Lancelot and His Companions," by Howard Pyle, price, each \$2.50 net, with their attractive illustrations, are among the most popular books for the boys themselves to read.

Other renderings of the Arthur story, which boys will enjoy reading, are:

"Stories of King Arthur's Knights." Mary Macgregor. Dutton. 50 cents. For young boys especially, as the language is very simple. The illustrations are beautifully colored.

"Tales of King Arthur." Margaret Vere Farring-

ER OF KNIGHTS OF KING ARTHUR

itnam's. A very attractive volume, nicely
ed, \$1.25 net.

oets have contributed more than all others
opularization of these old stories. Matthew
in "Tristram and Iseult," Mr. Swinburne in
'am of Lyonesse" and "Tale of Balen," Wil-
orris, Blackmore, Heber, Bulwer, Richard
all have used material from Malory, while
n in "The Idylls of the King" availed him-
the same mine. Read "The Arthur of the
Poets," by Howard Maynadier, price \$1.50
tpaid. This is the first attempt to trace the
e history of the Arthurian legend. Every
should own it.

may obtain Tennyson's Idylls in a variety of
editions. We particularly commend to your attention
the Riverside Literature Series Nos. 99 and 156, each
containing portrait of the poet, with introduction and
notes by Prof. Rolfe, of Cambridge. Each costs 15
cents in paper, or combined and bound in cloth for
\$1. They are invaluable to any one who desires to
make a careful study of the poems.

Lowell's "Vision of Sir Launfal" is another poem
deserving the attention of those who are reading these
tales. See Riverside Literature Series No. 30, price,
15 cents.

Bulfinch's "Age of Chivalry" is one of the books
that every Merlin should own, as it will make him
realize something of the influence of this age in civil-
izing the world, and perhaps appreciate something of
the work he is to do with the boys of the present age.
Of this the latest and best edition is that edited by
Rev. J. L. Scott, D. D. Price, \$1.25.

THE BOYS' ROUND TABLE

The following list of books "for the story hour," containing Arthurian material, was compiled at the Carnegie Library, Pittsburg, 1902-3.

ALLEN, G. C.

Tales from Tennyson.

BROOKS, EDWARD.

Story of King Arthur and the Knights of the Table Round.

BULFINCH, THOMAS.

Age of Chivalry; ed. by E. E. Hale.

CHAPIN, A. A.

Tristan and Isolde. (In her Wonder tales from Wagner, p. 103.)

CHURCH, A. J.

King Arthur and the Round Table. (In his Heroes of chivalry and romance, p. 63.)

FARRINGTON, M. V.

Tales of King Arthur and his Knights of the Round Table.

FROST, W. H.

Court of King Arthur.

King of the Grail. (In his Wagner story book, p. 215.)

Knights of the Round Table.

Love potion. (In his Wagner story book, p. 167.)

GUERBER, H. M. A.

Merlin. (In her Legends of the middle ages, p. 204.)

The Round Table. (In her Legends of the middle ages, p. 214.)

Titirel and the Holy Grail. (In her Legends of the middle ages, p. 182.)

ORDER OF KNIGHTS OF KING ARTHUR

HAAREN, J. H.

Arthur's victories over his rebellious kings. (In his Ballads and tales, p. 33.)

Knights of the Round Table. (In his Ballads and tales, p. 41.)

Legends of King Arthur. (In his Ballads and tales, p. 27.)

HANSON, C. H.

Stories of the Days of King Arthur.

HIGGINSON, T. W.

The Half-man. (In his Tales of the enchanted islands of the Atlantic, p. 74.)

King Arthur at Avalon. (In his Tales of the enchanted islands of the Atlantic, p. 83.)

Merlin the Enchanter. (In his Tales of the enchanted islands of the Atlantic, p. 48.)

Sir Launcelot of the Lake. (In his Tales of the enchanted islands of the Atlantic, p. 63.)

MABINOIGION.

Knightly legends of Wales; ed. by Sidney Lanier.

MACLEOD, MARY.

Book of King Arthur and his Noble Knights.

MALORY, SIR THOMAS.

Boy's King Arthur; ed. by Sidney Lanier.

Sword Excalibur. (In Palmer. Stories from the classic literature of many nations, p. 271.)

MAUD, CONSTANCE.

Isolda. (In her Wagner's heroines, p. 191.)

Parsifal. (In her Wagner's heroes, p. 9.)

MENEFEE, MAUD.

Parsifal. (In her Child stories from the masters, p. 45.)

THE BOYS' ROUND TABLE

PERCY, THOMAS, ed.

King Ryence's Challenge. (In his *Reliques of ancient English poetry*, v. 2, p. 121.)

Marriage of Sir Gawaine. (In his *Boy's Percy*; ed. by Sidney Lanier, p. 322.)

The same. (In his *Reliques of ancient English poetry*, v. 3, p. 112.)

Sir Lancelot du Lake. (In his *Reliques of ancient English poetry*, v. 1, p. 146.)

SCOTT, SIR WALTER.

Bridal of Triermain. (In his *poetical works*, v. 1, p. 319.)

SHAHAN, T. J. ed.

King Arthur and the Knights of the Round Table. (In *Aldrich, Young folks' library*, v. 6, p. 268.)

TENNYSON, ALFRED, LORD.

Idylls of the King.

Lady of Shalott. (In his *poetic and dramatic works*, p. 27.)

The same. (In *Shute. Land of song*, v. 3, p. 76.)

The same. (In *Tennyson for the young*, p. 20.)

Morte d'Arthur. (In his *poetic and dramatic works*, p. 64.)

The same. (In *Arnold & Gilbert. Stepping stones to literature*, p. 107.)

The same (In *Norton. Heart of oak books*, v. 4, p. 68.)

The same, abridged. (In *Haaren. Ballads and tales*, p. 50.)



SAN GRAEL CASTLE, 582, BANGOR, ME.

ORDER OF KNIGHTS OF KING ARTHUR

Sir Galahad. (In his poetic and dramatic works,
p. 101.)

The same. (In Shute. Land of song, v. 3,
p. 249.)

The same. (In Tennyson for the young, p. 25.)

WAGNER, WILHELM.

Legends of King Arthur and the Holy Grail.
(In his epics and romances of the middle ages,
p. 419.)

For the castle library there are the following books
of fiction, based on the Arthur story or the days of
chivalry. This list was compiled for us by Frank R.
Buckalew, Y. M. C. A. secretary and Merlin of Castle,
Franklin, Pa. :

MARK TWAIN.

Connecticut Yankee at King Arthur's Court.

GEO. A. HENTY.

Knights of the White Cross.

CHARLES J. LEVER.

Knights of Gwynne,

F. W. GUNSAULUS.

Monk and Knight.

MARY V. FARRINGTON.

Otto the Knight.

COUNTESS DE GEULIS.

Knight of the Swan.

LAURA VALENTINE.

Knight's Ransom.

FOUQUE.

Magic Ring.

PETER BOYLE.

Red Knights of Germany.

THE BOYS' ROUND TABLE

C. H. HANSON.

Stories of the Days of King Arthur.

MARY M. SHERWOOD.

Two Knights of Delary Castle.

SARA H. PALFREY.

Herman, or Young Knighthood.

R. H. BIRD.

Calavar, or Knight of the Conquest.

SIR W. SCOTT.

Ivanhoe.

Tales of Chivalry.

A. CONAN DOYLE.

The White Company.

Sir Nigel.

G. A. HENTY.

Fighting the Saracen, or Boy Knight.

R. L. STEVENSON.

Black Arrow.

A splendid illustration of the use of the Siege Perilous idea is to be found in Zollinger's, "The Widow O'Callaghan's Boys," published by A. C. McClurg & Co., Chicago. There the father's chair was the seat of honor. All the boys will enjoy it.

PLAYS

"The Young Knight, or How Gareth Won His Spurs," by the Rev. James Yeames, Merlin of Castle Avalon, No. 448, is a play specially prepared for our castles and published by the order, at 25 cents.

"Alice in Wonderland," arranged from the book by Lewis Carroll, by Rev. C. F. Robinson, Merlin of Rockrift Castle, No. 805, and first presented by that Castle. Published by the order, 25 cents per copy.

ORDER OF KNIGHTS OF KING ARTHUR

E. P. Dutton & Co., New York, publish, at 50 cents, a book entitled "Little Plays," by Lena Dalkeith, which contains "Sir Gareth of Orkney."

Other plays recommended are:

Publications of Dick & Fitzgerald, New York:

Wanted: a Confidential Clerk.

A Holy Terror.

April Fools.

Mischievous Bob.

Publications of Penn Publishing Co., Philadelphia:

Case of Smythe vs. Smith.

Forget-Me-Nots.

When Doctors Disagree.

Publications of Walter H. Baker & Co., Boston:

The Revolving Wedge; a football romance.

A. Ward's Wax Figger Show.

A Town Meeting.

A New Broom Sweeps Clean.

Brother Against Brother.

Gentlemen of the Jury.

Freedom of the Press.

The King of the Cannibal Islands.

A Sea of Troubles.

What They Did for Jenkins.

The Humors of the Strike.

My Lord in Livery.

Wanted: a Male Cook.

Other entertainments that are good are:

Hiawatha Entertainments, by Edgar S. Werner
& Co., 45 East 29th Street, New York, 35 cents.

Roll Call of the Nation, by the same, 25 cents.

THE BOYS' ROUND TABLE

Valley Forge, by the same, 15 cents.

Sketches, Skits and Stunts, by the Penn Publishing Co., Philadelphia, 30 cents.

Pros and Cons (hints for debates), by Hinds, Noble & Eldredge, New York, \$1.50.

Three Manuals for Socials, by the United Society of Christian Endeavor, Boston, each, 35 cents.

GAMES

E. H. ARNOLD.

Gymnastic Games. Author. New Haven.

Badminton Library of Sports and Pastimes. Longmans, Green & Co. New York.

T. B. BENSON.

The Book of Indoor Games. J. B. Lippincott & Co. Philadelphia.

A. M. CHESLEY.

Indoor and Outdoor Games and Sports. American Sports Publishing Co. New York.

MARION GREY.

Two Hundred Indoor and Outdoor Games. Freidewker Publishing Co. Milwaukee.

C. A. HARPER.

One Hundred and Fifty Gymnastic Games. G. H. Ellis. Boston.

G. E. JOHNSON.

Education by Plays and Games. Ginn & Co. New York.

MRS. BURTON KINGSLAND.

The Book of Indoor and Outdoor Games. Doubleday, Page & Co. New York.

ORDER OF KNIGHTS OF KING ARTHUR

MEREDITH NUGENT.

New Games and Amusements. The same publishers.

For club handicraft the following are helpful:

D. C. BEARD.

American Boys' Handy Book. Chas. Scribner's Sons. New York.

A. RUSSELL BOND.

The Scientific American Boy. Munn & Co. New York.

A. NEELY HALL.

The Boy Craftsman. Lothrop, Lee & Shepard Co. Boston.

T. LARSEN.

Elementary Sloyd in Whittling. Silver, Burdett & Co. Boston.

F. G. SANFORD.

Art Crafts for Beginners. Century Co. New York.

CHARLES G. WHEELER.

Woodworking for Beginners. G. P. Putnam's Sons. New York.

On Camps the following are safe guides:

BUET, E. W.

Camp Fires in the Wilderness. Boston. National Sportsman. 1905.

Eighty Good Times Out Doors. Boston. Heath.

HANKS, CHARLES S.

Camp Kits and Camp Life. Chicago. Sports Afield. 1905.

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HARVEY, A. K. P.

In the Glow of the Camp Fire. Boston. National Sportsman.

KEPHART, HORACE.

Book of Camping and Woodcraft. New York. Field and Stream. 1906.

ROBINSON, E. M.

Boys as Savages. Association Outlook. July, 1899. Boys' Camps. Association Boys. 1902. Camp Numbers of Association Boys.

Proceedings of the Camp Conference. W. T. Talbot, Secretary, Holderness, N. H.

On Nature Study:

BUTTERFIELD, W. A.

Baby Bird Finder. Boston, 50 Broomfield St.

HEMENWAY, H. D.

Hints and Helps for Young Gardeners. Northampton, Mass. The Author.

HODGE, CLIFTON F.

Nature Study and Life. Boston. Ginn. 1902.

Nature Study Series. Boston, 169 Tremont Street.

Those who wish wisdom in dealing with matters about sex and purity in the second degree may depend upon the following:

MEYER, F. B.

A Holy Temple. Philadelphia. 1901.

MORLEY, M. W.

A Song of Life. Chicago. 1896.

Life and Love. Chicago. 1895.

ORDER OF KNIGHTS OF KING ARTHUR

PUTNAM, HELEN C.

Biologists in Public Schools an Aid to Morality.
Recent Teaching of Hygiene through Nature
Study. 52 N. Fourth St., Easton, Pa.

SCUDDER, CHARLES D.

Handbook for Men. Intl. Y. M. C. A. New
York.

SPERRY, LYMAN B.

Confidential Talks with Young Men.

WILDER, BURT G.

What Young People Should Know. Boston.
1875.

WILLSON, ROBERT N.

The American Boy and the Social Evil. Phila-
delphia. Winston. 1905.

HALL, G. STANLEY.

How and When to be Frank with Boys. Ladies'
Home Journal. September, 1907.

Publications of the Society of Sanitary and Moral
Prophylaxis. Dr. E. L. Keyes, Jr. 109 East 34th
Street, New York.

Those who wish to teach boys in Sunday school by
more natural methods will be glad to know of some
recent manuals:

The Heroes of Israel, by E. Blakeslee, Bible
Study Union, Boston.

Travel Lessons on the Old Testament, by William
Byron Forbush, Underwood & Underwood, New
York.

Samuel, Saul and David, by William J. Mutch,
Christian Nurture, Ripon, Wis.

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Old Testament Heroes, by John L. Keedy,
Graded Bible Study Publishing Co., Boston.

The Heroic Christ, by John L. Keedy, Graded
Bible Study Publishing Co., Boston.

The Life of Jesus, by H. W. Gates, University of
Chicago Press.

Travel Lessons on the Life of Jesus, by William
Byron Forbush, Underwood & Underwood,
New York.

What Manner of Man Is This? by William E.
Murray, International Y. M. C. A. Press, New
York.

The Life of Christ, with manual methods, by
Franklin D. Elmes, Bible Study Publishing
Co., Boston.

Early Christian Heroes, by John L. Keedy,
Graded Bible Study Publishing Co., Boston.

Beacon Lights of Christian History, and Noble
Lives and Deeds, by Edward A. Horton,
Boston.

Text-books of the Young People's Missionary
Movement, New York City, as issued.

Some classes are actually conducted as castles in the lesson hour, organizing in a simple way as a conclave, and discussing the men and moral points of the lesson from the standpoint of knights judging by King Arthur's standards. A helpful preliminary to any class exercise is to have a knightly biography briefly given each Sunday. The comparison of certain knights with certain Scripture heroes is helpful. The question, "What would King Arthur have done in this case?" always makes a moral issue interesting.

ORDER OF KNIGHTS OF KING ARTHUR

"The Boy Problem," \$1.10 postpaid, by Dr. Forbush, is the only text-book of boy study and boys' clubs.

Work with Boys, quarterly, edited by Mr. Masseck, is the periodical organ of American boys' club work. \$1.00 a year. Separate numbers, at 25 cents each (no free sample copies), contain monographs on topics of particular interest to Merlins. The following numbers are now available:

A directory of workers with boys.

A list of books about boys, and of books for boys.

Manual training.

Boys' camps.

Street boys' clubs.

Why boys' clubs are necessary.

Religious work with boys.

King Arthur's Herald is the monthly news-letter of the order. Price 25 cents per year. Especially interesting to the boys. Each castle should have a club of subscribers.

All these books may be ordered at the headquarters of the order.

PICTURES

Every castle hall should be adorned with beautiful pictures. The most familiar and easily obtained is Watts' Sir Galahad. You can buy this for one-half cent, or one, two, or five cents each. You ought to give one to every member of the castle. An artotype, size 22x28, large enough for your wall, costs 75 cents. Or a really fine print, either domestic or foreign made, in permanent colors, in various sizes, may be had at prices from \$5 upwards.

Another most appropriate picture is of Vischer's

THE BOYS' ROUND TABLE

bronze statue of King Arthur, noted for beauty of figure and pose. Prints from 2½ cents up. Fine prints \$2.50 each and upwards.

There are also the portions of the Abbey series, "The Quest of the Grail," from the Boston Public Library, several of which have been reproduced in the Copley prints, especially "Galahad the Deliverer," "The Oath of Knighthood," "The Seven Sins," and the "Round Table of King Arthur," which may be had in prices varying from 50 cents to \$10 each. All these are admirably adapted for castle halls. Send 10 cents to Curtis & Cameron, 18 Pierce Building, Boston, for illustrated and descriptive circulars.

Rev. J. L. Paton, of England, says: "Striking pictures that appeal to the highest moral sense of children should be placed around them. All will know what I mean in emphasizing the value of such pictures who have seen Holman Hunt's picture of 'Claudio and Isabella,' in which the craven fear depicted on Claudio's face when he says, 'Death is a fearful thing,' is so strikingly contrasted with the bright, calm courage seen in Isabella's face when she responds, 'A Shamed Life is a hateful thing,' or who remember the picture of the 'Burning Ship,' when the Captain in answer to the boy's appeal that he leave the ship with him, says: 'No, my boy! I must be last. That's the way at sea.' No boy who has seen these pictures, or such pictures as Watts' 'Sir Galahad,' and Burne-Jones's 'Merciful Knight,' can ever forget them, and the memory will be an inspiration through life."

If you cannot easily obtain these or any other pic-

ORDER OF KNIGHTS OF KING ARTHUR

tures of which you yourself may have knowledge, Mr. Masseck will be very glad to assist you to obtain them on the most favorable terms.

GAMES

Amusing "tourneys" or "jousts" may be held in the castle hall by having two boys contend against each other, seated on the edges of two wash tubs, armed with brooms. The object is to overturn the stability of one's antagonist by pushing.

A similar game is played in summer between two boys, in bathing suits, perched on two logs and armed with spears tipped with boat sponges.

The pentathlon, a contest for all-round athletes, devised by the Y. M. C. A., details of which can be secured from any secretary, is an excellent series for a tournament.

THE BOYS' ROUND TABLE

XVI

MUSIC

When the castle is well started and the first degree has been learned, it is desirable to use music both in the conclaves and initiations. Each castle should have its own castle hymn, original or adopted. The deciding on this hymn, and on a hymn which shall be each boy's own, may help the boys to become familiar with the church hymn book. There may be processional and recessional hymns to open and close the conclave. The approach of the King to the castle gate at conclaves, or of the candidate for the first degree, may be announced by bugle call. The marches in the degrees may be accompanied by fife and drum, piano, organ or marching song. The following hymns are recommended as especially appropriate for these various occasions, with tunes in the range of boys' voices:

"The Son of God goes forth to war," to Crusaders or St. Ann's or All Saints' New.

"Oh, where are kings and empires now," to Dundee.

"O beautiful, our Country," to Missionary Hymn or Savoy Chapel.

"Fight the Good Fight."

"Stand up for Jesus."

"Not dear their lives accounting," to Aurelia.

"Soldiers of the Captain."

ORDER OF KNIGHTS OF KING ARTHUR

"From age to age they gather all the pure of heart and strong," to John Brown's Body.

"The Battle Hymn of the Republic."

"March on, O soul, with strength," to Arthur's Seat.

"The old year's long campaign is o'er," to Clarion.

"God who created me nimble and light of limb," by H. C. Beeching.

"O God of Truth," by Thomas Hughes.

"Fling out the banner! let it float," to Waltham.

"Brightly beams our banner," to St. Theresa or St. Albans.

"Dare to be a Daniel."

"Ho, my comrades, see the signal."

"We march, we march to victory."

"We are living, we are dwelling in a grand and awful time."

"O Lord of Hosts, Almighty King," by Oliver Wendell Holmes.

"Soldiers of Christ, arise."

"City of God, how broad and fair."

So helpful is good, spirited singing to the castle and so rare are real boys' hymns that we print the words of a few, which have been prepared or slightly altered for the purpose.

"Upon King Arthur's Throne" was written by the founder for the first castle and has been used probably in every castle in every formal conclave ever since. The beautiful melody was composed by Mr. Sabin, especially for the order, and is the setting now generally used. "A Boy's Dream" and "God of the Prophets" are especially appropriate during the conferring of knighthood.

Upon King Arthur's Throne

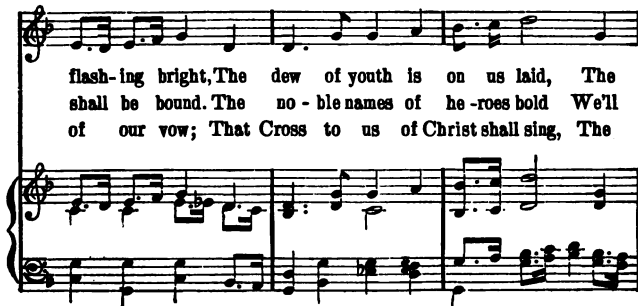
Dedicated to Knights of King Arthur

WILLIAM BYRON FORBUSH
Tempo di Marcia.

WALLACE A. SABIN, F. R. C. O.
San Francisco, Cal., 1903



1. Up-on King Arthur's throne tonight, The royal sword is
2. A-bout the an-cient Ta-ble Round The perfect air-cle
3. Beneath the white Cross banner now We'll hold the mem'ry



Upon King Arthur's Throne

CHORUS.

dew of heav'n up - on our blade. Then lift the heart and raise the
stain - less bear as they of old.
first true knight, the per - fect King.

song On man - ly voi - ces fresh and strong. . . To

Knight - ly man - hood pledged are we In life, in

love, in love, in loy - al - ty.

The Knights Militant

Dedicated to Knights of King Arthur

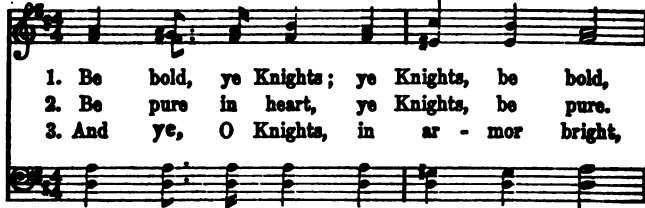
Words by WOOD MCCARGO,

Aged 14

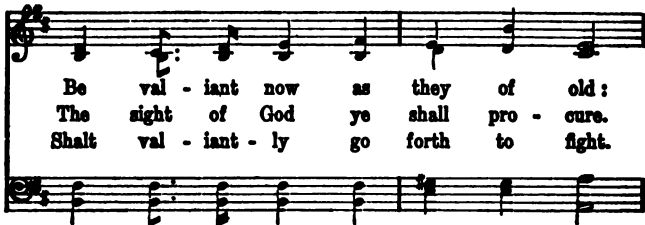
Castle Camelot, 1000

Music by C. CLIFFORD BRADFORD

Castle Hastings, 778



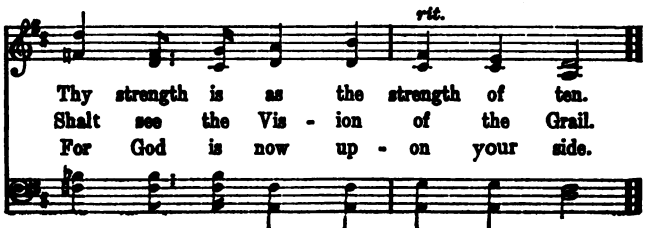
1. Be bold, ye Knights; ye Knights, be bold,
2. Be pure in heart, ye Knights, be pure.
3. And ye, O Knights, in ar - mor bright,



Be val - iant now as they of old :
The sight of God ye shall pro - cure.
Shalt val - iant - ly go forth to fight.



Fear not the sword of shame - ful men,
And thou, in thy bright coat of mail,
Be pure in heart, and hum - ble pride,



rit.
Thy strength is as the strength of ten.
Shalt see the Vis - ion of the Grail.
For God is now up - on your side.

ORDER OF KNIGHTS OF KING ARTHUR

THE NIGHT SONG OF KING ARTHUR'S KNIGHTS

Air: Comrades, when I'm no more drinking

The shades of night are round us falling,
The labors of the day are done.
Whose are those voices softly calling,
Those faces entering one by one?

Refrain

Dear brothers of the past in greeting,
Our song the tingling stars shall smite,
Nor time, nor space shall bar our meeting,
The Table Round is full to-night.

The youth with hopes of high endeavor,
Come now to take our ancient vow,
Their hands like ours, be loyal ever.
Their hearts be always true as now.—*Ref.*

Dear brothers, witness now the token
The sacred oath, the solemn rite,
May friendship's ties be never broken;
The Table Round is full to-night.—*Ref.*

And when from out the camp and cloister,
We fall to struggle and to strife,
Mem'ry shall make the eye grow moister
And love inspire the brave man's life.

Refrain

Dear brothers, true and tried, we greet you
Our song the tingling stars shall smite,
May life with rarest pleasure meet you,
The Table Round is full to-night.

—*William Byron Forbush.*

THE BOYS' ROUND TABLE

A BOY'S DREAM

Air: Woodworth

"Just as I am," Thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might;
Therefore to Thee I come.

"Just as I am," young, strong and free,
To be the best that I can be
For Truth and Righteousness and Thee,
Lord of my life I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown.
And then to take the victor's crown
And at Thy feet to cast it down,
O Master, Lord, I come.

—*Marianne Farmingham.*

THE BONNY BRIGHT QUEST

Air: The Bonny Blue Flag

Hurrah! my lads, the hunt is up, and we are fast away,
The foe has drunk his stirrup cup before the break of day;
Beneath the portals of the wood he flees along the glen;
Then up, my boys, the sport is good, and we are gentlemen,

ORDER OF KNIGHTS OF KING ARTHUR

Refrain

Hurrah, hurrah, hurrah, hurrah! good fellows all we are.
Hurrah, hurrah, hurrah, hurrah! companions tried are we.
Hurrah, hurrah! for the bonny bright Quest that flashes o'er
the lea.
Hurrah hurrah! for the bonny bright bond that knits my heart
to thee.

Hurrah, my lads, our hearts are gay, and glad we ride along,
To us it is opening day, our lives are full of song.
And though the eve shall come at last, the love that all the day
Shone bright as sunshine on the past shall gild our starry way.

Refrain

Hurrah, my friends, the golden Quest, a shining cloud by day,
A light by night to cheer our rest, still hangs above our way.
The glimmer of that Holy Grail that bade the young knight on
In beckoning glory shall not fail until its joy be won.

Refrain

William Byron Forbush.

A BOY'S HYMN

Air: DeKoven's "Recessional"

God of our boyhood, whom we yield
The tribute of our youthful praise,
Upon the well-contested field,
And 'mid the glory of these days,
God of our youth, be with us yet,
Lest we forget, lest we forget!

Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth—
An undefiled and loyal heart.
God of our youth, be Thou our might.
To do the right, to do the right!

When from the field of mimic strife,
Of strength with strength, and speed with speed
We face the sterner fights of life,
As still our strength in time of need.
God of our youth, be with us then,
And make us men, and make us men!

THE BOYS' ROUND TABLE .

CASTLE SONG

Air: Watch on the Rhine

There is a call that rings and grows
Across the land, from sea to sea,—
King Arthur's Knights against his foes!
For honor and for chivalry!

Chorus

Our order! Here we pledge anew
Allegiance steadfast, brave and true,
Our vows shall never, never be forgot
Together now—K. O. K. A. [Shalott!]*

The tourney and the joust are done,
The clang of arms we hear no more;
Yet there are conquests to be won,
Crusades to follow as of yore.

Chorus

When each shall set his lance in rest,
In after years and far away,
It shall be still the King's high quest,
The royal battle, day by day!

Chorus

So, brothers of our Table Round,
It shall be true which here we sing,
In hand and heart together bound
We'll face the foe and serve the King!

Chorus

—*Mary Chandler Jones, Queen of Avilion.*

*As this was written especially for Shalott Castle the name was used here. Other castles should substitute their names.

.ORDER OF KNIGHTS OF KING ARTHUR

SONG OF THE SOLDIERS

Air: Jamie's on the Stormy Sea

Comrades known in marches many,
Comrades tried in dangers many,
Comrades, bound by memories many,

Brothers ever let us be.
Wounds or sickness may divide us,
Marching orders may divide us,
But, whatever fate betide us,
Brothers of the heart are we.

By communion of the banner,—
Crimson, white and starry banner,—
By the baptism of the banner,
Children of one Church we be.
Creed nor faction can divide us,
Race nor language can divide us,
Still, whatever fate betide us,
Children of the flag are we.

By our bright cross-hilted sword-blades,
By our flashing, heaven-bathed sword-blades,
By our circled, comrade sword-blades,
Warriors of the King we be.
Comrades, hail the Cross that leads us,
Comrades, hail the Grail that beckons,
Comrades, hail the War that waits us.
Knights of holy chivalry.

—First two verses by Miles O'Reilly.

EVERYBODY WORKS BUT ARTHUR!

(Song of the King's Jester)

Every morning towards twelve o'clock
I tumble out of bed,
And set to work quite hard you know,
To earn my daily bread.
It's mighty tough to get up jokes,
And always play the fool;
I sometimes think I might as well
Be back again at school!

THE BOYS' ROUND TABLE

Chorus

Everybody works but Arthur, and he sits around all day,
High on his velvet cushion, chatting with old Sir Kay,
Squires and knights go questing, tourneying thro' the land,
Kay and the king are resting in the castle grand!

But boys, I'm only jollying you,
You know it is my way;
For, poking fun it is my cue,
I strive to make you gay.
King Arthur, everybody knows,
Is bravest of the brave;
Where others quail, he does not fail,
But fights the weak to save.

Chorus

Everybody runs but Arthur, he always holds the field,
Whoe'er may fail or falter, right in the van his shield.
Right in the forefront dashes, Arthur with conquering spear;
There Arthur's bright sword flashes, while foemen fall and
fear.

A truce, now, to the minstrel's jest
And a song for the Table Round,
For true as steel in every test
Our white-cross knights are found,
Sir Lancelot, Gareth, Gawain,—
Bors, Galahad, and Kay!
Yes, Kay a jolly fellow is,
Laugh at him as we may!

Chorus

Everybody runs but Arthur, everybody runs but Kay;
Enemies run before Arthur, Kay keeps out of the way!
Everybody loves King Arthur, foemen fear his sword;
Then, a shout for the knights of Arthur, true knights, in
deed and word!

—Rev. James Yeames.

ORDER OF KNIGHTS OF KING ARTHUR

SIR GALAHAD

Air: Honey Boy!

See him gaily ride away,
Our noble lad!
He must go, as you know,
On his quest for what is best,
Sir Galahad!
With his shining sword, and armor bright
Fighting ever for the right,
Sir Galahad!
Courage high! Foemen fly!
Let not hope nor purpose fail,
Yonder shines the Holy Grail,
Arthur's knights ne'er quit nor quail,
Galahad!

Chorus

Galahad! We give you joyous speeding!
Galahad! We follow on your leading!
Where you are riding, riding on your way,
Gallant boy, Galahad!
For each heart is filled with high emotion,
We will strive to copy your devotion;
Comrades dear, Never fear!
We will follow, follow,
Follow after Galahad!
Strong as with the strength of ten,
Go, gallant lad!
Heart so pure, stroke so sure,
For your sword is "bathed in heav'n,"
Sir Galahad!
To our white-cross flag we know you're true
And our hearts are all with you,
Our Galahad!
Hail the King! Shout and sing!
Here we pledge ourselves again
Loyal knights and gentle men,
Without fear, and without stain,
Galahad!

Chorus

—Rev. James Yeames.

THE BOYS' ROUND TABLE

BALLADE OF THE KING TO COME

When all his grievous wounds are well,
And Uther's son once more may bear
The brunt of mail, and break the spell
That binds him, mazed and waiting, there,
The glint along his fluent hair,
The gleam his pallid brow upon,
Shall herald happiness most rare,
When Arthur comes from Avalon.

Then Lancelot, the leal, shall quell
With ardent glance the baleful glare
Of Vivien's headlong flame of hell,
And snatch old Merlin from the snare;
A guiltless Guinevere shall wear
Undimmed the tourney diamonds on
A brow serene and debonair,
When Arthur comes from Avalon.

Then reckless Gawain truth shall tell,
Then joy shall crown Elaine, the fair,
Sir Galahad desert the cell,
And Percival the Grail-sight share;
Young Pelleas shall wed Ettarre,
White Samite Enid true shall don,
And Modred languish in his lair,
When Arthur comes from Avalon.

Envoi

Sir knights, loud then shall trumpet blare,
Shall good brand flash and clang anon
Around the double-dragoned chair—
When Arthur comes from Avalon.

—*Charlton Andrews, from the Journal of Education.*

ORDER OF KNIGHTS OF KING ARTHUR

TRUE KNIGHTHOOD

Air: Stand up for Jesus.

True knighthood is transcendent;
Not in the arms of old,
Nor shining shields, resplendent
With heraldry and gold.
Its accolade eternal,
Unerring in its sway,
Awaits the deed supernal
In tourney of to-day.

Its torch is for the victor,
When gain to honor yields,
And conscience leads as victor,
To those triumphant fields;
For him who dares to enter
The dungeon of his soul,
And in its darkest center
Slay passion's deadly ghoul.

The true knight's soul is burning
With noble discontent;
His eager feet are turning
To one more steep ascent;
The joy of life he measures
By heavy hearts made light,
Unselfish deeds the pleasures
That make his pathway bright.

His eyes in field elysian
May look on things unseen,
But in his daily vision
His kindly gaze is keen;
He sees a brother weary,
And lends a helping hand,
And when the sky is dreary
Points out the silver band.

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And so, if unavailing
Some holy quest appears,
He sees a light unfailing,
That shines through all the years;
A touch immortal thrills him
With unalloyed delight;
A voice above him thrills him,
And bids him "Rise, Sir Knight."
—*John Mervin Hull.*

GOD OF THE PROPHETS

Air: Toulon (in "In Excelsis")

God of the prophets, bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last.

Anoint them prophets; make their ears attend
To Thy divinest speech; their hearts awake
To human need, their lips make eloquent
To assure the right, and every evil break.

Anoint them priests. Strong intercessors they
For pardon, and for charity and peace.
Ah, if with them the world might pass, astray,
Into the dear Christ's life of sacrifice!

Anoint them kings, aye, kingly kings, O Lord;
Anoint them with the spirit of Thy Son.
Theirs, not a jewelled crown—a blood-stained sword,
Theirs, by sweet love, for Christ a kingdom won.

Make them apostles, heralds of Thy cross;
O truth, O faith, enrich our urgent time!
Lord Jesus Christ, again with us sojourn,
A weary world awaits Thy reign sublime.
—*Dennis Wortman.*

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WHO IS A BRAVE MAN?

Who is a brave man, who?
Who is a brave man, who?
He who dares defend the right,
When right is miscall'd wrong;
He who shrinks not from the fight,
When weak contend with strong;
Who, fearing God, fears none beside,
And dares do right whate'er betide:
This man hath courage true!
This man hath courage true!

Who is a free man, who?
Who is a free man, who?
He who finds his chief delight
In keeping God's commands;
He who loves whate'er is right,
And hath to sin no bonds;
From ev'ry law but one set free,
The perfect law of liberty:
This man hath freedom true!
This man hath freedom true!

Who is a noble man?
Who is a noble man?
He who scorns both words and deeds
That are not just and true;
He whose heart for suffer'ng bleeds,
Is quick to feel and do;
Whose noble soul will ne'er descend
To treacherous act towards foe or friend:
This is a noble man!
This is a noble man!

Pages 142-157, exactly as they stand in this book, have been reproduced in pamphlet form for the use of Castles in their meetings. Price five cents per copy, fifty cents per dozen.

XVII

CASTLES IN SCHOOLS

While the order was originally devised for use in the churches, it has become a conviction of its leaders, verified by practical tests, that the plan is equally well adapted for use in educational institutions of all grades, and, indeed, is the best if not the only solution of certain very serious problems now confronting the masters of high and secondary schools, where the secret fraternities are being organized.

The basis of the order is to be found in literature already in use in the schools. There is hardly a grade where the legends of Arthur are not being read and studied. Under these circumstances it is a very simple matter to make the school a Castle of King Arthur. This is clearly shown by the following letter:

"I am a teacher in the Decatur, Ill., Public Schools. For the past two years I have read the King Arthur stories to my fourth grade pupils. [So perfectly wild did they become over them that we called our room 'King Arthur's Court.' The children chose their own King and Queen, and each took one of the characters.] It was simply done for their own enjoyment, but I found it was productive of much good. Discipline became much easier. I could say to a boy who had done something rude and unkind, 'That was surely an unknighly thing to do.' There was no system or special work."

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Superintendent of the Lewistown, Montana, Schools, reports: "We have a membership of boys and they are delighted with the work. We find the castle a great help in the discipline of the boys."

The town Superintendent, Atlanta, Ind., writes: "The boys are wild about it. We find that we are able to emphasize the moral and religious side as well as if not better, than if connected with a church. The people say they can tell a member of the K. O. K. A. when they meet him on the street."

The castle has existed in one of the Philadelphia, Pa., Public Schools for several years.

At the castle at the New Paltz State Normal School, New York, the Merlin says:

"It has held the boys to high ideals and in many instances has been an influence for good in school life."

In Girard College, whose singular charter allows no minister of the gospel inside its walls, one of the professors, who was exceedingly anxious to bring some moral influences to bear upon the boys, studied our ritual, and after carefully thinking the matter over, wrote to headquarters concerning one difficulty, that is, our presentation of the Christ, and church membership. This could not be done in the College. The difficulty did not seem serious. The adopting of other ideals which would be worthy and entirely consistent with the institution was suggested. This was done. The castle was organized, and meetings regularly held during the season. As the graduates were about to leave, the professor asked those who had been members of the K. O. K. A. to write him letters

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telling what they thought the castle had done for them. Let us give you extracts from one of the letters: "My being one of the Knights of King Arthur has helped me morally very materially. It made me think. It made me more honorable and I am sure manlier. From the fact that her leading students are more manly, spiritual, more clean and honest, it would naturally be supposed that the college is raised to a higher standard, and such I honestly believe to be the case." A second castle has been organized. A club room is now equipped for the use of the castles. The professor himself writes: "I want to thank you for the castle and for the sympathetic assistance you have rendered. I feel that it has enabled me to get the much needed personal hold on the boys, and I know of many other cases besides the one quoted where the boys have been helped."

In Girard, the castle recognizes work done in connection with the regular courses of study. "The boys have to make 1,000 points to reach the second degree and one of the ways is by reading books, for which they get various credits, from one-eighth per page for biography of their own name to one-thirty-second per page for fiction. It has really done some good and so far, at least, a dozen books have been read which otherwise would not have been touched."

These examples simply show that the principle underlying the castle may be applied in educational institutions. Castles are also being conducted in St. Andrew's School, Richmond, Va., and in Interlaken School, La Porte, Ind., and other places.

Masters of secondary schools will appreciate the fact that the K. O. K. A. offers a satisfactory method



UNIFORMED OFFICERS, CASTLE GLAMIS, 694, SPRING FORGE, PA.

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for meeting the problems of the fraternities. Up to the present time almost all that has been done has been ineffective, or at least has caused much trouble. In this age it is not enough to say to the boys, "You must not, you cannot organize!" The spirit of organization is in the air. It simply needs direction and control. The sooner the masters realize this the better it will be for all concerned.

The seat and source of all the trouble in the fraternities is the utter lack of responsibility. They are organized absolutely independent of the faculties, and are wholly free of adult supervision or suggestion. This is their weakness. This is just as true of organizations of boys—of gangs as we call them, outside the schools. This was perceived long ago.

The K. O. K. A. meets this difficulty and overcomes this weakness by providing definite and positive adult supervision. Charters are not granted to boys—but to an adult working with the boys. In the case of schools, charters are granted to the masters or teachers. They would be supreme. While the boys would be free to do every good thing, they would be restrained from doing the wrong thing. We believe that the K. O. K. A. is admirably adapted to provide the type of organization needed by our schools to-day.

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XVIII

THE QUEENS OF AVILION

We know of no instance in which girls are integral members of the castles, although sometimes co-educational societies, like those of Christian Endeavor, segregate their boys for special meetings only, into castles. But sometimes the enthusiasm of a boys' castle becomes contagious among their girl friends, and they clamor for an affiliated organization.

The Order of Queens of Avilion, or of Ladies of the Court of King Arthur, as it is called where "Courts" of girls are associated with "Castles" of boys, is founded upon an amplification of the legend of the Island of Avilion, the Celtic land of the Blessed, where the dominion of good women brings healing, peace and purity to all. Hither Arthur came to be healed of his wounds, and thence he comes to redeem the times.

While woman is the center of reverence in the knightly legends, her part in the stories is apt to be somewhat colorless and meagre. But girls do not require so elaborate an organization as boys, and their desire for initiations is not so keen as that of boys. The thought of imitation of heroines, the purer ideals of chivalry and the glamor of legends will all be as effective with girls as they have been found to be with boys. With a basis similar to that of the Knights, the special virtues to be cultivated by the Queens are these, truthfulness, fidelity, refinement of thought

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and speech, and the grace of ministration. The virtue of purity, in thought, speech, manners and conduct, will be delicately and conscientiously inculcated. The thought of keeping pure enough and fair enough to deserve knightly devotion, of cherishing the housewifely virtues and the gentle handicrafts, and of being helpful comrades to boys—these are traits which our woman's club age and the mannish, slangy period of school girl life may well attend to.

The society is not a mere appendage to a castle. It is wholly independent and self-governing. It is not secret.

A number of successful courts, some of them now six years old, have been established. The plan is believed to be peculiarly well adapted to meet the dangers of the high school sorority.

There are some simple forms for sessions and for granting the different ranks, which are, usually, those of Pilgrim to Avilion, Lady of the Court and Queen.

A handbook containing suggestions, constitutions, and ritual, may be obtained for 25 cents. (See chapter XXIII, price of apparatus.)

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XIX

THE BROTHERHOOD OF DAVID

For a number of years there has been constant inquiry for a form of organization for boys who are too young for the Knights of King Arthur. For, while the Knights is most successful with boys of fourteen or, at the earliest, of twelve, boys begin to organize spontaneously as early as ten. Before fourteen boys are socially in a semi-savage and tribal state, and so an organization of a lively character with features that reflect the period to which the methods apply will be apt to be successful.

In order to meet this demand, Dr. Forbush has worked out the plan of a simple organization for younger boys, to which has been given the name of the Brotherhood of David. As the name implies, the plan is built upon the great Bible story of David, a fact which will be gratifying to many who have wished for a Biblical element in their work, and the period and the story both are full of materials that are fascinating to boys of this age.

The idea has not been worked out very elaborately yet, indeed it may never be necessary to do so, and the inventor hopes that, as in the case of the Knights, plans may be advanced by others that will be fully as valuable as his own.

David is certainly the boys' hero *par excellence* of the Old Testament. His humble origin, his attractive boyhood traits, his adventures at the king's court and

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in exile, his friendship for Jonathan and his rise to the kingship suggest admirable lessons for the boys of to-day. The central event in David's youth has been seized on as the framework of the Brotherhood: the boy exile getting ready to be king. The home of the club is a "Cave," corresponding to the cave of Adullam, each local branch is a "Camp," and, of course, the "David" of the Camp is the presiding officer, with "Nathan the prophet" as his adult counsellor. Friendly adults are the kings of Tyre, Moab and Gath, and opponents in baseball or enemies of boyhood are respectively Amalekites and Philistines. The various companions of David in the story are the officials of the Camp and a sort of co-chairman is "Jonathan."

The "Cave" is a church room in winter and a literal cave or a tent in summer. The boys sit or crouch on the floor in a circle and David and Jonathan reign from a long bench covered with a skin or a rug. Costumes are imitated from the Tissot Old Testament paintings and are made out of old shawls, portieres and armor of cardboard covered with silver paper.

Each boy enters as a "Shepherd." After three months he may become a "Mighty Man of Valour," and later a "Prince." Each lad selects a name from one of David's followers. Each Shepherd has to make himself a sling and learn how to use it. The Mighty Men make bows and arrows and shields.

All that is usable in the King Arthur idea is simplified for this society and the members of it are all the time looking for the day when they can emerge

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from the barbarism that was a thousand years before Christ to the chivalry that was five hundred years after Christ.

The material may be ordered from Mr. Masseck, who has the same relative position in the new society as in its older brother, being "King David" of all the camps. Mr. Forbush is the "Jonathan" of the Brotherhood.

A camp outfit costs two dollars, and consists of a handbook containing details, enrollment as a "Camp," charter, two dozen unique membership cards, one dozen celluloid badges, and a year's subscription to the quarterly magazine "Work With Boys." The badges—a beautiful symbolic design on a purple background—are fifty cents per dozen.

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XX

THE WOODCRAFT INDIANS

A very good organization preparatory to the Knights of King Arthur is that of the "Woodcraft Indians," originated by the well known naturalist, Mr. Ernest Thompson Seton. This is so for two reasons. One is, that boys of eight to twelve or fourteen are really in the Indian stage of development, and they are given in Mr. Seton's plan a harmless and even uplifting way of working out their energies in this direction. The other is that there is some harmony between the methods used in the Seton Indians, and those used in the Knights of King Arthur: the adoption of nicknames, the progressive decorations, the use of "honors," etc.

Mr. Seton is himself much interested in the Knights of King Arthur and has expressed to the authors his cordial desire that the two organizations may co-operate in every possible way.

Those who wish to know about the Woodcraft Indians will send 25 cents for "The Birch-Bark Roll of the Woodcraft Indians." For fuller information they will send \$1.25 for "Two Little Savages."

By special arrangement with Mr. Seton, the "List of Exploits that entitle a Brave to a Decoration" in the Woodcraft Indians is adopted as additional measurements for fitness for the peerage in our Order. These were furnished by some of the leading author-

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ities in athletics, out-door sports, marksmanship and nature study in this country.

These exploits are divided into three classes, "The Red Honors," for heroism in athletics; "The White Honors," for campercraft; and "The Blue Honors," for nature study and photography. Under each there is a "Coupe" and a "Grand Coupe." These "Coups" are for three ages of boys: boys under fourteen; lads, fourteen to eighteen; and men, over eighteen.

The recognition of these exploits in the K. O. K. A. will be found in Chapter XI, "The Peerage."

Proof of having accomplished these exploits is to be made according to the rules set down by the Woodcraft Indians.

By this arrangement the Woodcraft Indians have a chance to secure honorable places in our Order when they have outgrown the Indian period and our members have the privilege of measuring their achievements by the finest scientific standards.

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XXI

THE CAPTAINS OF TEN

The Captains of Ten is a handicraft plan for club work with boys in churches. It was devised by Miss A. B. Mackintire and has had a continuous, successful trial in Dr. McKenzie's church, Cambridge, for twenty years. We outline it here because it is very suggestive to those who desire to use some freer form of work with boys. It furnishes a most excellent preparatory department for younger boys not old enough to enter the Knights of King Arthur. The Captains of Ten are captains of their ten fingers. Their watchword is "loyalty." Their motto is "The hand of the diligent shall bear rule, but the hand of the slothful shall be under tribute." The membership is from eight to fourteen years of age.

The boys under Miss Mackintire's direction have engaged in various kinds of work, sloyd, weaving, whittling, cardboard work, wood-carving, etc. There is a monthly business meeting and a missionary meeting. The boys give to some missionary object in which they take interest, the products of their handwork being sold annually for the purpose. They also give an annual entertainment, usually in the form of historic tableaux of a dignified but original character. They have also an annual field day. A group picture is taken each year and these assembled photographs are very interesting. The older boys either do advanced work or else act as helpers to Miss Mackintire.

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At about fourteen they are graduated into the Knights of King Arthur. There is no Junior Endeavor Society in that church, but the influence of the leader is such upon character that the boys seem to ripen naturally into a Christian life and most of them eventually become members of the church. If it be true, as the psychologists are telling us, that the secret of will power is in muscular activity, and that moral vigor rests upon interest and especially interest in the welfare of others, then work by such a method should not be neglected by those desirous of forming in boys a manly type of Christianity. The essentials are (1) a good and wise leadership, (2) some kind of handicraft, (3) work for others. Those who use such a method are of course not obliged to take this name, but it would be helpful if such clubs would write Miss Mackintire so they may be put into helpful correspondence with each other. While the plan is not a prescribed scheme, a pamphlet describing in detail the work done in the Shepard Memorial Church may be obtained for 25 cents from Mr. Masseck, or of Miss A. B. Mackintire, 51 Avon Hill St., Cambridge, Mass.

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XXII

SOME RESULTS

A Merlin in Bangor, Maine, says "We notice improvements in the moral life of most of the boys. Two or three have made marked moral victories, and others have done well. Especially have mothers in sympathy with the order been helped in uplifting their sons."

One of our Merlins says "I am astonished at the amount of influence a castle has. Being a doctor, and very busy, I am not a very good Merlin, but am delighted with this work. We have stood against many of the things which hurt boys in small towns."

A pastor writes, "I have found that the K. O. K. A. is what it claims. It brings the boys under favorable circumstances—the personal influence of the Merlin. This is what counts, I think, most of all. Associated effort in right doing heroically also helps. Some of the boys from non-Christian homes are exhibiting fine traits of character."

Miss A. B. Mackintire, who has been at the head of one castle for twelve years, writes, "I am sure the scheme will work well in the hands of a Merlin who is himself in sympathy with the ideals of the order, and who is familiar with and thoroughly enjoys the Round Table legends. I believe it is the spirit of chivalry and courtliness and loyalty to ideals which the boys of this age need, and which they will get more naturally in a castle of this order than in a

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literary, military, patriotic or religious club, while any one and all these features may be made features of the castle work." This castle has seen many of its members made peers after five years membership, and upon attainment of their majority.

In a community in which there was a very strong opposition to church membership; in a church with which no young man under 25 years of age had ever united; from a class composed of the worst gang in the Sunday school, after three years of the K. O. K. A., four under 21 years of age, united with the church. One is now an ordained clergyman, a second is the superintendent of the Sunday school, and all four are among the finest, purest, most religious young men to be found anywhere.

In a western lumber town where several organizations had been tried faithfully, with absolutely no success, the K. O. K. A. interested the boys from the beginning, and has held them for several years. They have erected a "Palace of Industry," where manual training classes are conducted. Boys are giving up cigarettes in order to join. Men financially interested in the community have provided money for their benefit.

MARSHALL, TEXAS, May 19, 1908.

Last June, Red Star Castle, No. 165, disbanded. Nearly all the boys were grown, and had gone into some kind of work that took up most of their time, and a number of the members had left town. Besides, other duties so pressed me that I could not give due attention to this line of work. The castle's

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library was donated to the High School of this city, the athletic goods were sold, and the money we had in the treasury was used to buy a very fine pair of scales, which were also presented to the Marshall High School for their laboratory. I had this club in charge for seven years continuously, and I wish to say that the K. O. K. A. method is certainly most excellent for working with boys. So far every one of "my boys" makes a good impression wherever he goes. There is no K. O. K. A. organization in this town now, and if I ever see an opportunity I would like to join your ranks again.

With best wishes for your continued success, and thanking you for your many courtesies, I remain,

(Miss) SOPHIA F. MARSCHALK,
119 Frazier Street.

Prof. George E. Dawson, Ph. D., of the Hartford School of Religious Pedagogy, one of the greatest authorities on child study in America, says of the order:

"It is the plan which comes the nearest of all of which I know to the psychological development of boys. If it be true, as many students claim, that the various ages of the child represent the earlier ages of humanity, then the Knights of King Arthur reaches the chivalric, heroic age of boyhood in a way both scientific and unique."

The Rev. Alexander Mackenzie, D. D., of Cambridge, has been much pleased and interested in the work of the successful castle in his church, and says: "This revival of ancient courtesy is one of the most encouraging signs of our times."

THE BOYS' ROUND TABLE

Rev. John Q. Adams, founder of the Boys' Brigade in America, wrote that he felt "that the Knights have some advantages for boys where other plans would not work," and organized a castle.

In a little town of Northern Vermont, where the boys were notoriously vulgar, obscene and impure, the Baptist and Congregational pastors united together and formed a castle. In less than a year the influence of that little group of lads had almost purified the entire boy life. Cigarette smoking ceased. Profanity was seldom heard. Impurity was driven out of sight. So great was the transformation that business men on the street commented upon the fact, and showed their appreciation of the wonderful work by receptions to the members of the castle.

Rev. Wm. Walter Smith, M. D., Secretary of the Sunday School Commission, Diocese of New York, refers to the K. O. K. A. as "The Ideal Society for Boys."

"I have had four good boys' clubs in eighteen years and this is the best ever. We don't care to have this report make a loud noise, needn't trouble to print it or to notice it. But we want you to know that the boys, the parents and Merlin unanimously vote the K. O. K. A. a great thing."

—REV. W. C. A. WALLAB, Sturgeon Bay, Wis.

We were in a Boston store, one of the proprietors of which is a friend of ours. He said, "I am interested in your K. O. K. A. I want to know more about it."

"Why," I replied, "are you interested?"

"I will tell you. My boy is a great lover of football. He has played on his school team. He goes

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to all the great games. We have season tickets for all the games on the Harvard Stadium. The Saturday of the Harvard-Dartmouth game found all excitement at our table. Everybody was going, when all at once this boy, who is such an enthusiast, quietly remarked that he had another engagement for the afternoon. All were amazed. No questioning could bring any further information from him as to the character of the engagement. But after dinner, when all alone with me, the boy said 'I am to be initiated into the K. Q. K. A. this afternoon.' That makes me think the K. O. K. A. is a pretty strong thing, when it will drag a lad, who loves football from one of the best contests of the season."

THE BOYS' ROUND TABLE

XXIII

APPARATUS AND PRICE LISTS

No regalia is necessary and none is prescribed by the order. Not only is it desirable that the boys should make whatever is used, but it is well that it should not be expensive. The following suggestions are made: We should advocate as the first equipment, scarfs or sashes for the members to wear at conclave. These are of cloth and a little over two yards long and six or eight inches wide. They may be for the Pages of blue, for the Esquires red, for Knights white. The material should be cheap cashmere, turkey red or other light cotton goods, costing not more than ten cents a yard. They are worn over the right shoulder and under the left arm. Upon the shoulder or breast should be fastened a large white maltese cross made from pasteboard or celluloid.

The various pictures in this book show how the castles have developed their regalia. Uniformity is not desirable, and no patterns are available. Each castle must carefully consider the expense, and not go beyond the ability of the members.

The Pages are entitled to bear spears, the Esquires shields, and the Knights swords. The spears may be a light staff and should bear at the top a bannerette containing the colors or coat of arms selected by the owner. This is to be borne in processions and kept upright at his seat at conclave. The sword may be made from a lath whittled, with a handle affixed and

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covered with gilt or silver paper. The shield may be made by covering a hoop with a red cloth and placing a white cross or the Knight's name or motto upon its surface. The officers may later have robes, but at first may simply have the badges of the proper color to indicate their rank. The King's robe may be purple, the Merlin's black, the Seneschal's green, the Constable's yellow and the Sentinel's brown.

The badge of the order is a white maltese cross upon a red background. This may be made of red satin ribbon with the cross embroidered in silk or made of white celluloid.

The garb of a candidate for Page is a ragged coat, of a member candidate for a higher degree the scarf or uniform of his degree which would be changed during his initiation for the insignia of the next higher degree.

A special uniform might be made to be worn by the candidate when he is initiated. Thus a baldric, a white leather belt, embroidered with gold, with special sword, and golden spurs may be made for the conferring of knighthood.

Some castles may get so far as to have inexpensive jackets of the proper color for Page, Esquire and Knight. A long smock with short trousers and long stockings is a very good imitation of the costume of a knight when indoors.

All these things, it may be seen, can be made by the boys themselves or by their friends and at very small cost. The providing of them and making of them in the castle meetings will keep up a continued interest.

Should the boys be experts in carving, a handsome

THE BOYS' ROUND TABLE

Siege Perilous or throne might be the product of their handiwork.

For the castle use and for visitations, an American flag and a castle banner may be provided. The castle banner may at first be merely a square of red cashmere with a cross of white or silver paper. Later the patron ladies of the castle will be ready to give a silk, embroidered banner.

Many castles have originated local emblems of their own. We shall be glad to learn what some of these original ideas are. Except in the use of the white maltese cross and the colors of the order, red and white, it is not desired that the castles should attempt complete uniformity of apparatus.

It should be emphasized that all paraphernalia except the street badges are the property of the castle and not of the individual members, are never to be taken from the hall and are never to be worn by one who is not a member.

The following are the publications of the order, with price list. In addition, the headquarters takes orders for the books and pictures mentioned in the chapter devoted to those topics.

PRICE LIST OF PUBLICATIONS

The handbook of the order, The Boys' Round Table, cloth, one dollar, postpaid.

Complete outfit for a castle, including one handbook, charter, enrollment in the international organization, Merlin's certificate, 25 copies each of conclave and first degree, 10 each of second and third degrees, one year's subscription each to *Work With Boys*, and

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to *King Arthur's Herald*, all for \$3.00, carriage prepaid.

Minimum outfit for a castle, consisting of one handbook, charter and enrollment (give castle name with order), \$1.25, carriage prepaid.

Copies of either conclave or initiation for any degree, 25 cents a dozen, postpaid. Constitutions, 10 cents a dozen, postpaid. Song sheets are also available.

Work With Boys, the indispensable organ of boys' work, each number containing a King Arthur department, edited by Mr. Masseck, quarterly, \$1.00 a year.

King Arthur's Herald, the news medium of the castles, monthly, 25 cents a year.

Membership certificates with four open spaces provided in which to put seals for Page, Esquire, Knight and Baronet, with place for date of admission to each rank, and signature of Merlin below. Price five cents each in any number. Certificates for higher ranks, same price.

"The Young Knight, or How Gareth Won His Spurs," a dramatization of Tennyson's "Gareth and Lynette," for castle use, by the Rev. James Yeames. Full text, with suggestions for presentation, 25 cents.

"Alice in Wonderland," from the story by Lewis Carroll, arranged by Rev. C. F. Robinson, especially for the K. O. K. A. Full text with suggestions for presentation, 25 cents.

BADGES



(1) Celluloid pins, round, red field, with white cross, K. O. K. A. in blue, 50 cents a dozen.

THE BOYS' ROUND TABLE



(2) Sterling silver pins, shield shape, red field—Maltese cross in silver, K. O. K. A. in blue, the colors a fine, hard enamel, a beautiful piece of work, 40 cents each, \$4.50 a dozen.



(3) A badge, designed to wear at the meetings. The bar and medallion are made of solid metal, and cannot be bent or broken, excepting under very exceptional and extraordinary strain. The ribbons are attached so that they are easily changeable. The color of the ribbon denotes the rank: Page—blue; Esquire—red; Knight—white; Baronet—gold bar across color of rank; Baron—purple; Viscount—yellow; Earl—lavender; Marquis—light blue; Duke—crimson; Prince—red

velvet; International King—purple velvet; Mage Merlin—gold velvet. A Page purchasing one of these

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badges will be given a blue ribbon. When he becomes an Esquire he easily puts in the red, and so on.



In connection with 3, for the officers, a jewel is to be hung over the ribbon, for which a hook is provided on the lower part of the bar. Merlin is denoted by the torch of wisdom; Pendragon by crossed gavels; Seneschal by crossed pens; Sentinel by crossed swords; Constable by crossed

batons; Master of Exchequer, by money bag; Dubric, by open Bible; Jester, by Puck; and Herald by a horn. These jewels should be owned by the castle, and so passed from officer to officer whenever changes are made. They are not made to wear apart from the badge 3.

Badge 3 and jewels are finished in oxidized silver. The prices are: badges, 35 cents each, \$3.50 per dozen, postpaid. Jewels, ten cents each, \$1.00 per dozen. In ordering state for what rank and office.



(4) A stick pin, sterling silver sword, with colors of the order enameled on hilt, and K. O. K. A. on blade. 50 cents each, \$5.00 per dozen.

(5) Same as 4, only with colors set in stone, garnet, imitation diamond and turquoise, 75 cents each, \$7.50 per dozen.

In ordering the more expensive badges, always add 8 cents for registration of package, to insure safe delivery.

THE BOYS' ROUND TABLE



Castle Banner, 16 x24, suspended from antique oak arm, ornamented with brass acorns, and hung from a 7 foot varnished hardwood staff, surmounted with a 7 inch spear, and ornamented with white silk tassels and cord, with the Castle name and number and letters "K. O. K. A." (Send name and number of Castle with order). Silk, \$5.50; Satin, \$6.50.

U. S. Flag, printed silk, 24x36, mounted on 7 foot varnished hardwood staff, surmounted with 6½ inch solid brass spear, \$2.00. Same flag trimmed with one inch yellow fringe, \$2.75. Prices of banners and flags, F. O. B., N. Y. City.

BROTHERHOOD OF DAVID

Handbook, 25 cents.



A camp outfit, comprising the handbook, two dozen membership cards, one dozen badges, a year's subscription to *Work With Boys*, with charter and enrollment (give name of camp and leader with order), \$2.00. Celluloid badges, 50 cents per dozen. Membership cards, ten cents per dozen.

ORDER OF KNIGHTS OF KING ARTHUR

QUEENS OF AVILION

Handbook, 25 cents.

Outfit, comprising one handbook, 25 copies of ritual and initiation, with charter and enrollment (give court name with order), \$1.00.

Celluloid badge for Queens of Avilion or Ladies of King Arthur's Court. The design and size are shown in this cut.



(1) White cross on field of blue, with letters L. K. A. C. in red. (2) White cross on field of red with Q. A. in blue.

Price 5 cents each, 50 cents per dozen.

(3) Sterling silver badge, same style as K. O. K. A. badge illustrated on page 180, but with Q. A. in the horizontal arms, 40 cents each, \$4.50 per dozen.

Handbook of the Captains of Ten, 25 cents.

Handbook of the Woodcraft Indians, 25 cents.

Estimates for specially worded rituals and specially prepared badges and banners will be sent on application. Give details of what is wanted.

ALL ORDERS must be accompanied by cash and are to be addressed to

FRANK LINCOLN MASSECK,
POTSDAM, N. Y.



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